

# Journal of Religious Instruction

*Issued  
with  
Ecclesiastical Approval*

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# Journal of Religious Instruction

*With the Approval of Ecclesiastical Authority*

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*Nihil Obstat,*

M. J. O'CONNELL, C.M.

*Censor Deputatus.*

*Imprimatur,*

✦ GEORGE CARDINAL MUNDELEIN,

*Archbishop of Chicago.*

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## Editorial Notes and Comments

### "THE CHURCH AND SOCIAL ORDER"<sup>1</sup>

For this issue of the JOURNAL we have prepared a diagnostic test dealing with the content of the recent Statement of the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference. We are publishing these test exercises with the hope that college instructors will find them of assistance in determining students' familiarity with the teachings of the Statement. The content of the Bishops' Statement should be familiar to all teachers of Religion, those working in the elementary school and high school as well as those engaged in college instruction. The test material dealing with "The Church and the Social Order" in this issue of the JOURNAL may be used for diagnostic purposes by teachers themselves. In publishing these tests on "The Church and Social Order" this JOURNAL is manifesting again its firm conviction that the Religion curricula of our schools should be concerned consistently with the application of Christian teachings to the social order. We do not offer our test exercises as a complete examination of a student's mastery of the subject. The tests should be supplemented with two additional types of exercises, with one that tests the application of the thought of the Bishops' Statement and with another that tests unsupervised attitudes of stu-

<sup>1</sup> *The Church and Social Order*. A Statement of the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference (With Index and Discussion Outline). Washington, D. C.: National Catholic Welfare Conference, 1940. Pp. 40. Price 10c.

dents after completing a study of "The Church and Social Order."

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### THE APPLICATION OF FACTS AND PRINCIPLES TO NEW SITUATIONS

At the recent winter meeting of the American Educational Research Association consideration was given to a report, "A Study of the Extent of Measurement of Differential Objectives of Instruction."<sup>2</sup> The problem investigated is one that should receive the attention of all those engaged in any objective evaluation of the formal teaching of Religion. It is one thing to test a student's knowledge of the abstract doctrines of Religion and quite another thing to discover his ability to relate these facts and apply them to new situations and to draw inferences from the same. If research workers would give us data along this line we would be more energetic in cultivating higher mental processes through appropriate learning activities. If in the secular subjects pupils do not develop a corresponding degree of facility in recall and in the higher mental process of applying principles, we may well raise the question just what would be the picture of data procured from the teaching of Religion? To all those engaged in the preparation of Religion examinations, may we suggest not merely an evaluation of the learner's knowledge of doctrine but likewise some determination of the learner's ability to apply the same doctrine in various situations? In recommending consistent instructional emphasis on the application of facts and principles we would like to add the following paragraphs from Dr. McConnell's summary report:

Research on the transfer of training suggests that the relationship

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<sup>2</sup> T. R. McConnell, "A Study of the Extent of Measurement of Differential Objectives of Instruction," *An Appraisal of Technics of Evaluation*. Washington, D. C.: American Educational Research Association, 1940. Pp. 28. Price 10c.

between information and application would change with the difficulty of the application problems, and also with the degree of similarity between the original learning situations and those to which the facts and principles were to be applied in the examination. One might expect, also, to find a lower correlation between a knowledge of facts and principles tested verbally and applications tested in performance, than between knowledge and application when both were measured in purely verbal situations.

The adequacy with which knowledge of facts and principles was measured would also probably affect the relationships very materially. Lindquist (Hawkes, H. E.; Lindquist, E. F.; and Mann, C. R. *The Construction and Use of Achievement Examination*. Boston: Houghton Mifflin Co., 1936, pp. 81-83) has pointed out that objective examinations have often called merely for detailed and discreet items of information, and that answering the items correctly often required only "rote learning rather than real understanding of this information." Under such circumstances, one might expect to find a low relationship between acquisition of information and the ability to make application and inferences. Lindquist has also contended that "the subject matter of any course of instruction . . . may be considered as consisting of a body of purely descriptive or encyclopedic facts, or relationships between these facts, and the ideas, generalizations, principles, and methods of procedure based on facts and relationships. All of this may, in a sense, be thought of as 'information.'" It is clear that if one measures information in terms of real understanding rather than in terms of rote memory, the test of knowledge will approach, at least, the character of a test of application and inference.

If such considerations as those just discussed are of any real significance in determining the relationship between measured knowledge and measured application of that information, they would suggest that it might be possible to construct tests which would show either a high or low correlation between the two outcomes, depending on the nature of the material included and the manner of its organization into test items.

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## PAMPHLETS AND THE TEACHING OF RELIGION

Each month this JOURNAL is pleased to list new pamphlets. We regret that space seldom permits their review. We would like to take this opportunity to call the attention of teachers of the upper grades and high school, and of high school particularly, to the use of pamphlets in the teaching of Religion. If we would like to have pupils pamphlet-minded after they

leave our school, then, let us not put pamphlets into their hands. Instead, let us guide pupils to the use of a pamphlet rack. Let us make ourselves familiar with current literature in this field. It deserves our attention and appreciation.

In December, 1938, the Diocese of Buffalo instituted a Catholic Pamphlet Society. During its first year of existence this organization established 111 operating pamphlet racks and distributed a total of 69,214 pamphlets. At the second annual meeting of the Administrative Board of the Catholic Pamphlet Society of Buffalo, His Excellency, the Most Rev. John A. Duffy, D.D., announced that for 1940 the pamphlet selected for the diocese would be largely in reference to the Catechism. In the stenographic report of his address he is quoted as saying:

There is no better cooperation for the pulpit to give than to organize and give instructions from a pamphlet of an article of the creed—give the instructions from the pulpit, amplify them and close by saying: 'You have listened and have been interested as I was when I met this source of information; and I assure you, that the entire instruction was taken from a little pamphlet that you will find at the door of the church as you leave. I could not, in this short time allotted to me, give you all the explanation and exposition and illustration contained in that splendid pamphlet called ——.

We have suggested the value that would come from recommending pamphlets that are related to the current curriculum in Religion. At the same time we would like to say parenthetically that we would not care to see an extra monetary tax put upon pupils for the purchase of pamphlets. We would like to see their use become voluntary. The practice is more educational in character; at the same time it respects the already weighty financial responsibility of parents.

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#### "I CAN TAKE IT OR LEAVE IT ALONE"<sup>3</sup>

In the preceding editorial we regretted that lack of space does not permit review attention for the hundreds of splen-

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<sup>3</sup> Daniel A. Lord, S.J., *I Can Take It or Leave It Alone*. St. Louis, Mo.: The Queen's Work, 1939. Pp. 40. Price 10c.

did pamphlets published yearly. At this writing we have on our desk a new pamphlet by Father Lord that we would like to see in the hands of all high school and college youth. We would like to see it in the hands of their Religion teachers as well, who should be disturbed at the use of liquor by young people. Many of us are woefully ignorant of existing conditions. How many of our boys and girls, even those of high school age or just a few years out of high school, are using intoxicating liquor? Where do they go to get it? How much of it are they using? We believe very few parents know what their boys and girls are doing away from the home. What are Catholic schools doing about the teaching of temperance? Is our teaching adequate if the habits of youth show little or no appreciation for the same? To what extent are college faculties and those directly responsible for the religious and moral development of youth familiar with the drinking habits of their students, during school years and later? We would be very glad to welcome further discussion of this question by our readers. It needs objective investigation. Although Father Lord has not said everything there is to say on the subject, for this would be impossible in the length of his pamphlet, we would like to recommend his presentation to our readers. We would like their reactions to it. We hope other teachers will share with us their experiences in teaching temperance. There was a time, fifteen years ago, when we were opposed to total abstinence for school years. At that time, we thought it possible to teach moderation to youth. Today, we think differently. We know more about youth. We realize the insignificant influence of the home. We know current example and the pressure that comes from what everyone else is doing.

## THE FORTHCOMING REVISION OF THE BALTIMORE CATECHISM

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EDITOR'S NOTE: This paper was presented by Father Connell at a recent meeting of the Catholic Educational Association held during the annual convention of the Association in Kansas City, March twenty-seventh and twenty-eighth.

It is fifty-five years since the Baltimore Catechism came into existence. At the Third Plenary Council of Baltimore, held in 1884, a committee of bishops was deputed to draw up a catechism for use throughout the United States. Although there are divergent accounts as to the precise way in which the task was carried out, it seems quite certain that much of the work of compilation was performed by Monsignor de Concilio, pastor of St. Michael's church, Jersey City. However, not a little credit seems to be due to Bishop John L. Spalding of Peoria, who devoted several weeks in the early part of 1885 to the preparation of the new catechism in company with Msgr. de Concilio (*Ecclesiastical Review*, Vol. 81, p. 580). It is said that the manuscript which was presented to the bishops was intended merely as a preparatory draft, to serve as a basis of discussion. Father Mark Moesslein, C.P., is authority for the statement: "Great was the surprise of Msgr. de Concilio to see the catechism in print and greater was his chagrin that the committee of bishops did not let him know of the purpose to publish it and give him a chance to make it something really worth while" (*Ecclesiastical Review*, Vol. 93, p. 613).

Attempts have been made to show that the Baltimore Catechism depended in great measure on previous works of the same character, such as the catechisms of St. Robert Bellarmine, Bishop Butler and Bishop Verot, but the statement of the late Dom Augustine Walsh, after making a comparison

with these works is: "No one of them can be said to have any more points of resemblance with the Baltimore Catechism than would be expected from authors dealing with material so dogmatically certain as that ordinarily included in catechisms" (*Ecclesiastical Review*, Vol. 93, p. 279). Doubtless Bishop Spalding and Msgr. de Concilio received some help from catechetical manuals already in existence; but at the same time their work undoubtedly contained much that was original. The first edition of the Baltimore Catechism appeared in April, 1885, bearing the approbation of Cardinal Gibbons, who still retained the title and the authority of Apostolic Delegate to the Third Plenary Council (id., p. 275).

In view of the limited time given to its preparation and the fact that its compilers were so few, the Baltimore Catechism is an excellent work. It contains a vast amount of doctrinal and moral instruction in synoptical form; from the pedagogical standpoint many of the questions and answers are admirable in their clarity and their rhythmic phraseology. During the past fifty-five years the Baltimore Catechism has been the manual of religious training for millions of Catholic boys and girls, and it surely cannot be said that they received from it only a gravely defective knowledge of their faith. Nevertheless, the Baltimore Catechism is certainly capable of great improvements. Shortly after its appearance criticisms were directed against it, and as early as 1895 plans for the revision of the Catechism were inaugurated by the archbishops of the country at their annual meeting. At the meeting of the following year it was reported that a majority of the bishops favored a revision, and it was resolved that a committee should be formed under the presidency of Archbishop Kain of St. Louis, but the project did not eventualize (*Ecclesiastical Review*, Vol. 81, p. 581).

What exactly are the grounds of complaint against the Baltimore Catechism? In the first place, it contains some definite theological inaccuracies. It ascribes original sin to the transgression of Eve as well as to that of Adam (QA. 45-48), whereas according to Catholic teaching Adam alone was the moral head of the human race and he alone by his disobedience brought about the loss of sanctifying grace for



all mankind (*Romans*, V. 12). The Baltimore Catechism attributes infallibility only to the Pope or to the Pope and the bishops assembled in general council (QA 125), omitting entirely what the Vatican Council calls the *ordinary and universal magisterium* (Denzinger, *Enchiridion*, n. 1792)—that is, the body of bishops under the Pope instructing the faithful in their respective dioceses. The definition of the baptism of desire—"an ardent wish to receive Baptism and to do all that God has ordained for our salvation" (QA 159)—makes no mention of the essential element of this means of grace, divine charity or perfect contrition. The baptism of desire and the baptism of blood are said to produce the effects of Baptism of water when this cannot be received (QA 161), whereas only certain effects of the sacraments are procured by these means. The impression is given that the efficacy of the sacramentals consists in nothing more than the power to arouse good dispositions in those who use them (QA 292-293); nothing is said of the intercession of the Church from which the sacramentals chiefly derive their efficacy (Canon 1144). It is implied that only calumny, and not detraction, involves the obligation of restoring the good name of the injured person (QA 381).

Secondly, although there are many questions and answers in the Baltimore that are very good in terms and phraseology, there are others that offer difficulty to the average child. Such phrases as "duly authorized priest", "enliven our devotion", "prompted by grace", "movements of the heart", "ordained for our salvation" surely admit of greater simplification. And the phrasing of some answers, such as the definition of venial sin (QA 57) can certainly be made clearer.

Thirdly, a considerable number of truths that should be included in even an elementary text-book of the Catholic religion are not found in the Baltimore Catechism. St. Joseph, who played so important a part in the incarnation as the spouse of the Blessed Virgin Mary and the foster-father of our Lord, is never mentioned. Neither does the Catechism teach the possibility of proving God's existence from reason, the power of perfect contrition to remit mortal sin and to confer sanctifying grace outside the sacrament of Penance, the



sinfulness of suicide and drunkenness, the obligations of citizens and civil officials toward their country, the doctrine of Mary's Assumption. Other points under this category will be noted later when particular additions to the Revision are explained.

In 1935 definite action toward the preparation of a revision of the Baltimore Catechism was taken by the hierarchy through an Episcopal Committee on Confraternity of Christian Doctrine composed of Archbishop McNicholas of Cincinnati, Archbishop Murray of St. Paul and Bishop Edwin O'Hara of Great Falls (now of Kansas City). From the very beginning every effort was made to secure the collaboration of as many competent persons as possible. Every bishop and every major religious superior, and also certain other individuals of recognized abilities, received a set of thirty-seven large work-sheets, one for each lesson of the Catechism. Each sheet contained three columns. The first presented the questions and answers of the respective lesson, the second and third were blank to receive comments and new formulations. Only Catechism Number 2 was considered, the plan being to put off until later the work of preparing a shorter text for younger children and a more extended text for older boys and girls. The bishops and superiors were requested either to perform the work themselves or to entrust it to competent persons under their jurisdiction. A generous space of time was allotted for the fulfilment of this initial feature of the project. By the spring of 1936 more than seventy sets of work-sheets had been returned with criticisms and suggestions. The exactness and the wide scope of the suggested changes indicated the deep interest and the wholehearted zeal of the collaborators. In some instances an entire seminary faculty or religious community had worked together to draw up suggested modifications and additions.

Next, the work-sheets were assigned to three committees, each taking approximately a third part of the Catechism, and were carefully studied and compared. Each committee then drew up what might be called a multi-composite text—that is, several of the best suggestions for each question and answer of the Baltimore Catechism. These were then again scruti-

nized and collated and the initial tentative draft of the Revision was made, containing what seemed to be the most satisfactory combination of what was best in the Baltimore Catechism and the most suitable suggestions. This was printed for private circulation and sent to the bishops and religious superiors with the request that it be examined again. At the 1936 Convention of the Confraternity of Christian Doctrine, held in New York, a group of about forty bishops and theologians assembled for a detailed discussion of the tentative revision in the light of the many new suggestions that had been submitted after its printing and distribution. A second tentative edition, based chiefly on the points agreed to at this discussion, was published late in 1937, and again the process of careful examination was meticulously performed. Practical catechists, both lay and religious, were consulted, and their suggestions as to the choice of words, the collocation and the manner of expressing the questions were carefully weighed. A committee of theologians appointed by the Rector of the Catholic University of America contributed their services in 1938. Finally, in 1939 appeared what is hoped to be substantially the completed Revision, although like the previous editions this is still restricted to private circulation. In November, 1939, this work was submitted to the Sacred Congregation of the Council in Rome, which includes a special Catechetical Office, to the end that it may be examined and approved by that august body.

It is important to note that at the inception of the work, in a letter addressed by Cardinal Serafini to Bishop O'Hara, chairman of the aforesaid episcopal committee, the Congregation of the Council approved the project to revise the Catechism in these significant and encouraging words: "The Sacred Congregation wholeheartedly praises and approves the plan of revising the Catechism of the Third Council of Baltimore and of preparing a new text of Christian doctrine, better adapted to the needs of the present day, with the assistance of men skilled in this work. Whatever toil and labor are expended in the popularizing and the teaching of catechetics will be of great profit for souls and will contribute much toward the moral and social benefit of the people." To

these words was added the statement that the Holy Father, Pope Pius XI congratulated the episcopal committee on their project and bestowed the apostolic blessing on all who would promote the work of Christian doctrine (Letter of July 10, 1936).

What now are the most important points to be noted about the Revision as contrasted with the original Baltimore Catechism? In the first place, there have been several changes in the order. The general plan of the Baltimore Catechism is:—(1) The Creed; (2) The Sacraments, the Sacramentals and Prayer; (3) The Commandments of God and of the Church. In the Revision the order is (1) The Creed; (2) The Commandments of God and of the Church; (3) The Sacraments, the sacramentals and prayer. This order was chosen because it provides the child first with the knowledge of all his obligations—what he must believe, what he must do—and then instructs him in the helps to the fulfilment of these obligations. Moreover, what is Lesson 37 in the Baltimore Catechism—the Last Things—has been made the concluding lesson on the Creed, since it is an explanation of “the resurrection of the body and life everlasting.” The Gifts of the Holy Ghost are taken in conjunction with sanctifying grace, not with Confirmation, since they are the accompaniments of sanctifying grace rather than particular effects of Confirmation. The Holy Eucharist is treated before Penance, not afterward, to conform to the order of the sacraments usually given in the official decrees of the Church (Denziger, *Enchiridion*, n. 844). The lesson on the Mass is placed before the Lesson on Holy Communion, since Holy Communion is normally a participation of the Holy Sacrifice, as the liturgical movement is properly stressing. The instruction on the communion of saints has been taken out of the lesson on the first commandment and put in its logical place as an article of the Creed. Finally, the explanation of the Sign of the Cross has been transferred from the lesson on the sacramentals to the lesson on prayer.

We shall now consider some particular details, following the general order of the Revision: I. CREED:—In Lesson I, the Purpose of Man's Existence, the object of our creation

is given as "to show forth the goodness of God and to share with us His everlasting happiness." In thus making God's glory the final object of creation and man's happiness secondary to this, the Revision is more theologically accurate than the Baltimore text. Moreover, God is defined, not only as the Creator but also as the Conserver of all things. In Lesson II the truth that God is self-existing is proposed and explained, since self-existence is the most essential attribute of the divine essence (Tanquerey, *Theologia Dogmatica*, II, n. 421). This Lesson also explains that God's loving care for us is called Divine Providence, and teaches the two ways by which God can be known, reason and revelation, with a brief presentation of the argument for God's existence from the world about us. In Lesson III the fundamental mystery of the Holy Trinity is explicitly proposed—namely, that the three divine Persons, though really distinct from one another, are one God. To the definition of a supernatural mystery, which according to the Baltimore Catechism is "a truth which we cannot fully understand," the Revision adds "but which we firmly believe because we have God's word for it." In Lesson IV we find the truths that the angels who remained faithful to God were admitted to the eternal joy of heaven, that the devils tempt human beings, although other temptations come from the world and the flesh, and that with God's help we can always resist temptation. Lesson V adds the important doctrine that Adam and Eve were the first parents of the entire human race, and correctly ascribes the transmission of original sin to Adam alone, not to Eve. This lesson also defines original sin as the privation of sanctifying grace, so that the child can distinguish it from actual sin which is a positive act; and likewise explains the word "original" by linking it with our origin from Adam. In Lesson VI there are clearer and simpler definitions of mortal and venial sin, and also some practical suggestions as to the ways of avoiding sin. In Lesson VII and VIII, on the Incarnation and the Redemption, notable additions are the explanation of St. Joseph's place as the spouse of our Lady and the foster-father of Christ, the doctrine that our Lord's death on the cross was a sacrifice—a doctrine omitted by the Baltimore Catechism, though later presupposed in

the Lesson on the Mass (QA. 264-268)—and the sublime tenet of Christ's Kingship. Lesson IX and X present the doctrine that sanctifying grace is a sharing in God's own life, and also contain adequate definitions of the theological virtues of faith and hope which were sadly lacking in the Baltimore Catechism (QA 107-108). The four cardinal virtues of prudence, justice, fortitude and temperance are mentioned and defined, as also are some other important moral virtues, such as obedience, humility and chastity. There is also a question-answer concerned with the practice of making the most ordinary actions meritorious, by the good intention joined to the state of grace. Lesson X also contains in their proper place the instructions on the Gifts of the Holy Ghost, the Beatitudes and the Fruits of the Holy Ghost. Lessons XI and XII deal with the Church and its attributes. The explanation of the notes of the Church is considerably improved, and the proper sense of "Outside the Church there is no salvation" is brought out. There is also a question-answer on the beautiful doctrine that the Church is the Mystical Body of Christ. Lesson XIII explains the communion of saints, emphasizing that the union of the Church militant, suffering and triumphant is based primarily on the fact that all have Christ as their Head (St. Thomas, Summa, P. III, Q. 8, aa. 3 and 4). This lesson also contains a question-answer to explain the phrase of the Creed "the forgiveness of sins." Finally, Lesson XIV, on the Last Things, contains a clearer description of the resurrection of the body, the doctrine of our Lady's Assumption, the explicit assertion that one must be in the state of grace to be admitted to purgatory, and the paraphrase of the word "Amen".

II. COMMANDMENTS:—In Lesson XV the wording of the first commandment of God is simplified to the words: "I am the Lord thy God; thou shalt not have strange gods before me", in place of the long and difficult formula found in the Baltimore Catechism. In connection with the commandments in general the evangelical counsels of poverty, chastity and obedience are mentioned, and the practical admonition is given that we should not be satisfied with merely keeping the commandments, but should also be always ready to do good

deeds, even when they are not commanded. Indeed, one of the main features of this entire section is its insistence on the positive side of virtue, the doing of good, instead of the negative side, the mere avoidance of sin. Lesson XVI enumerates the principal means by which a Catholic can safeguard his faith, such as the earnest study of religion, and gives the reason why a Catholic sins by participating in non-Catholic religion—a useful addition in view of conditions in our land. Lesson XVIII defines the sin of taking God's name in vain, adding explicitly the holy name of Jesus, in view of the unfortunate practice so common in these days. However, to prevent false consciences it is stated that ordinarily it is only a venial sin to take God's name in vain. Lesson XIX in explaining the fourth commandment gives five question-answers on the duties of citizens and public officials. Suicide and drunkenness are added to the list of specific sins against the fifth commandment, and in connection with the sixth commandment some practical means of preserving chastity are proposed. Lesson XX adds to the enumeration of particular violations of the seventh commandment the taking of bribes by public officials—also a very practical point in our country—and to the sins against the eighth commandment the telling of secrets which one is bound to keep. In the treatment of the ninth commandment instruction is given to help a child distinguish between deliberate and indeliberate bad thoughts.

The Commandments of the Church, as the Baltimore Catechism proposes them, has for the fifth precept: "To contribute to the support of our pastors." In place of this the Revision in Lesson XXI has the more general prescription: "To contribute to the support of the Church," and in the next lesson enumerates donations to the Holy See, the diocese and the parish. The sixth commandment of the Church referring to marriage, so lengthy in the Baltimore Catechism, is now simply: "To observe the Church's laws concerning marriage," and particular details are given in Lesson XXII. The holidays to be observed in the United States are named, the ages for liability to the laws of fast and abstinence are stated, and it is explained that Catholics are not forbidden to marry in Lent and Advent, provided there is no nuptial Mass or too much ceremony.

III. SACRAMENTS, ETC.:—In Lesson XXIII the ambiguous statement of the Baltimore Catechism that “we can receive the sacraments more than once, except Baptism, Confirmation and Holy Orders” (QA 148), which can easily give the impression that the other sacraments can be received as often as one pleases, is changed to, “The sacraments that can be received only once are Baptism, Confirmation and Holy Orders.” Lesson XXIV proposes our Lord’s own terminology in stating that Baptism gives the soul a new life, that is sanctifying grace (*John*, III, 5), and also asserts that the character of Baptism makes one a member of the Church—an important point in view of the Church’s claim to have jurisdiction over all baptized persons. In describing the method of baptizing the Revision asserts that ordinary water is to be used (so that people may not delay an urgent baptism by looking for holy water) and also directs that the water be poured on the forehead, to forestall doubtful administration of this necessary sacrament by a pouring on the hair. Also, baptism of desire is properly defined with emphasis on the act of divine love. In Lesson XXV stress is placed on the efficacy of Confirmation to strengthen the recipient to profess, defend and explain the faith in line with the duty of the laity to take part in Catholic Action. The very practical point is made that one’s religious training does not end with the reception of Confirmation but must rather be the more earnestly continued. The statement of the Baltimore Catechism, that it is a sin to neglect Confirmation (QA 175) is mitigated in accordance with the teachings of approved theologians. Lesson XXVI presents a very complete definition of the Holy Eucharist, comprising the doctrines of the real presence, the totality of the real presence, and the Mass and holy communion. In the comparison between the Mass and the sacrifice of the cross contained in Lesson XXVI it is stated that the fruits of the Mass are only an application of the fruits of Calvary—a very necessary point in view of the common Protestant objection that the Mass derogates from the value of the cross. In conformity with Canon Law (Canon 858) Lesson XXVIII teaches that the Holy Eucharist can be received without fasting, not only when one is in danger of



death but also when it is necessary to prevent irreverence to the Blessed Sacrament, and likewise explains the conditions in which one who is sick but not in danger of death may receive holy Communion without fasting once or twice a week. Daily communion is recommended, as also are visits to the Blessed Sacrament and attendance at Benediction. Lesson XXIX gives the formula used by the priest in imparting sacramental absolution; Lesson XXX proposes reasons for contrition for venial sins, and explains the different types of fear of punishment with which one may be actuated. The power of perfect contrition to take away sins outside of the sacrament of Penance is asserted, so that the child may not entertain the erroneous notion that sins can be remitted by this means only when one is in danger of death and cannot receive the sacrament. However, there is also a question-answer to point out that such an act does not suffice to dispose one for Holy Communion. Lesson XXXI gives a summary argument for the obligation of confessing our sins, based on Christ's own words (John, XX, 23), since Catholics are often called on to defend the doctrine of confession. This lesson also contains an adequate explanation of temporal punishment. In Lesson XXXII, How to Make a Good Confession, provision is made for those who have only venial sins, in contrast to the Baltimore text, which seems to presume that everyone approaching the sacred tribunal is burdened with mortal sin. In Lesson XXXIII the important point is brought out that an indulgence can be gained for the punishment due to a sin only after the sin itself has been forgiven. This lesson also explains what is meant by the superabundant satisfactions of our Lady and of the Saints, and mentions the application of indulgences to the souls in purgatory. Lesson XXXIV states that old age can be a sufficient justification for the reception of Extreme Unction, in accordance with the Church's law (Canon 940), and propounds the doctrine, held as certain by all theologians, that at times Extreme Unction takes away mortal sin. This same lesson enunciates the principle, expressly approved by the Holy See (*Acta Apostolicae Sedis*, Vol. IV, 485), that the final element of a priestly vocation is that the candidate be summoned by his bishop to receive Holy Orders. Lesson



XXXV counsels that Catholics entering the married state be wedded at a nuptial Mass and receive Holy Communion, and repeats the law (already stated in Lesson XXII) that a Catholic can be married validly only in the presence of an authorized priest and two witnesses. The definition of sacramentals in Lesson XXXVI is taken entirely from Canon Law (Canon 1144), thus adding the important fact that the chief efficacy of the sacramentals is derived from the intercessory power of the Church. There are also question-answers on the distinction of the sacramentals into exorcisms, blessings and blessed objects and on the particular effects of the sacramentals, as well as a practical question-answer on the way Catholics should make use of sacramentals. In Lesson XXXVII, on prayer, the promise of infallible efficacy to prayer given by our Lord is incorporated in His own words, but there is immediately a question-answer on the difficulty that we do not always obtain the precise favor for which we pray. Vocal and mental prayer are explained; in the enumeration of prayers that all Catholics should know the "Glory be to the Father" is mentioned instead of the "Confiteor." Lesson XXXVIII is entirely new, being an interpretation, phrase by phrase, of the Our Father, in accordance with the common teaching of Catholic exegetes.

There is also an Appendix of sixteen question-answers, under the title "Why I am a Catholic". It is a brief summary of the reasoning process that a person logically follows in coming to the conclusion that the Catholic Church is the one true Church and must be accepted by all. An explanation of Scripture and Tradition and some practical suggestions on giving aid to Catholic missions close this chapter. Finally, a complete alphabetical index of all the subjects treated in the Revision forms a most useful appendage.

The question will naturally arise: "With all these additions, how much longer is the Revision?" The answer is that, excluding the Appendix, it is only 80 question-answers longer than the Baltimore Catechism—501 question-answers compared to 421. Some question-answers of the Baltimore manual have been omitted, some have been incorporated into others. It is true, some of the answers in the Revision are

longer than the corresponding answers in the Baltimore Catechism; but there is a compensating factor in their clearness and simplicity. The average child's difficulty in learning a lesson is not so much from the standpoint of the memory as from that of the understanding.

The Revision is the joint work of hundreds of persons—bishops, priests, theologians, teachers of religion. Outside of a conciliar definition perhaps no statement of religious truth has ever had a more composite authorship. At the same time, its unity and its logical sequence are in evidence on every page. Beyond doubt, objections could be raised to certain features; but we can never expect complete unanimity as to the best type of catechism. However, every one who studies the Revision carefully must admit this much—that while retaining much that is fully satisfactory from the Baltimore Catechism, the Revision is a great improvement over it, and presents an adequate and clear statement of the Catholic religion adapted to the mentality of children between the ages of 10 and 14.

It must never be forgotten that it is the teacher rather than the catechism that is the main factor in the religious instruction of children. The catechist is intended to propose only a framework of religious training; the building up must be done by those appointed to impart Christian doctrine to Christ's little ones. And to those who are privileged to train the minds and the hearts of the future generation of Catholic men and women it cannot be too emphatically stated that they must equip themselves by diligent study, fervent prayer for divine assistance, and a heartfelt enthusiasm for the task of teaching Christian doctrine. But the reward, even in this life, is very great—the realization that through their efforts souls are being led toward that sublime objective, of which our Saviour spoke, when He said: "This is eternal life: that they may know Thee, the only true God, and Jesus Christ, whom thou hast sent" (John, XVII, 3).

## Religion in the Elementary School

### SISTER X INTRODUCES THE CHURCH

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SISTER MARY CONSILIA, O.P.  
Mount Saint Mary on the Hudson  
Newburgh, New York

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The cool breezes blowing across the convent yard were welcome after the day's heat, and they favored the spirit of argumentation which held the group on this particular evening. We had been discussing youngsters and their ability to grasp definitions and think in terms of them, when Sister X threw down the glove.

"I'll wager," she said, "that the majority of twelve-year-olds have missed the real concept of what the Church is."

"Why, Sister," we objected, "Of course they know what the Church is. What is so difficult about that concept? *The Church is the congregation of all those who profess the faith of Christ, partake of the same sacraments and are governed by their lawful pastors under one visible head.* Why, that is not hard to grasp. Of course they understand it."

"Would you be willing to let me make a test?" she retorted.

"Well, that depends. What is the test to be?"

"Let us take this discussion out of the field of religion for a minute, Sisters," suggested Sister X. "Let us suppose I have given a lesson in geography on water divides. Suppose, too, that in the course of development, I spoke of highlands, rainfall, mountain streams, et cetera, and for illustrations I indicated gable roofs and sloping streets as miniature water divides. The whole purpose of my lesson and the point of the illustrations was to show how the mountains and highlands

of any given country form watersheds and are responsible for the varying courses taken by the rivers. For example, the Appalachian highlands extend roughly from north to south and thus they send their mountain streams and rivers in the general directions of east and west. Right? . . . Right! Now, to test the extent of my pupil's grasp on this concept, let us suppose I ask them to bring into class a picture illustrative of watersheds. The picture may be cut from discarded magazines, or it may be the pupil's own sketching or construction. But beyond the concept of water divide as presented in the lesson, I shall give no hints. Do you follow me?" Sister X laughingly questioned.

"Yes, and some one brings you a picture of an iceberg or a mountain jackel and the lesson is all off," said the knowing principal.

Amid the general laughter, Sister X replied, "Not quite so far-fetched as that, Sister, but suppose many of the pictures I do get suggested mountains, slopes, water, rivers, but not in the combination in which they must appear to illustrate *water divide*. Here, let us say, I get a picture of a placid lake; there, a lovely woodlands; from another, a view along the Mississippi; still another brings before us a view of the neighborhood's latest model, level, four-lane boulevard. The materials are there, all right, but not in their proper relations. As for any of these being suggestive of the notion *water divide*, wouldn't you say those pupils had missed the point decidedly?"

"A blind man can see that, Sister X, but what has that to do with the definition of the Church?" challenged the Sister who most enjoyed teasing Sister X.

"A blind man can see that, too," was the reply. "In the supposed pictures that missed the point in being illustrative of water divides, in each instance something associated in the child's mind with water divide was presented; something perhaps contributing to the notion; something outside the real concept but called up by the mind's associate powers in connection with the meaning, but not the essential notes contained in the definition itself. The concept "water divide" just hadn't been grasped by these particular children, or they

would have sketched a simple drawing in conformity with their concept if they were unable to find a picture expressive of it. Don't you agree with me?"

We were all seated in a "family circle" in the garden during the time of this discussion, and as the twilight deepened I looked across the circle to where Sister X was leaning forward, enthusiastically, earnestly pressing her point. "Keen analyst," I thought as I watched her in the gathering gloom.

"You see," she continued, "it is a common fault even for adults not to take the time to clarify their concepts or to give accurate expression of them in words and conversation. They are contented to let partial notions express the fullness, and so they miss something of the beauty of words, the majesty of thinking, the pleasures of conversation. For a single note associated with a definition can never be the whole definition. An associated notion can never express the real essence. These may be auxiliaries, helpful to rounded-out concepts and connotations, perhaps, but they are not the definition itself."

"Go on with the promised application to the definition of the Church," I warned her, "or we'll take it for granted that you are ready to back down and concede our point that twelve-year-olds do understand and give expression to the strict meaning of "the Church." (Knowing Sister X as I did, I knew she had something worthwhile to say, and I wanted to have her say it before the recreation period should end.)

"Oh, no, I'm not granting you anything of the kind," she replied quickly. "We're going to test, aren't we? And I'm to have the job, am I not? And I'll try it on my own class, too, so all the embarrassment will fall upon me. . . . This is what I'll do. I'll ask the children to bring to class pictures suggestive of their notion of the Church. The pictures may be cut out of discarded papers or magazines or be the child's own drawing or construction. If the pictures suggest a non-essential note of the definition of the Church in the majority of instances, I win; if they express an essential note in the majority of instances, you win. Each picture must be accompanied by a short explanation by the child telling how this picture suggests the Church to him. Agreed?"

"Who is the judge, and what are the norms?" queried the wise principal, who believed in avoiding the scattering of seeds of future disagreements.

"Let's all judge by voting," some one suggested.

Another said, "The norms ought to be the notes contained in the catechism definition which, without doubt, the children all know "by heart" already, namely:

"The Church is *the congregation of all those* (people)  
*Who profess the faith of Christ*  
*Who partake of the same sacraments*  
*Who are governed by their lawful pastors under*  
*one visible head"*

Sister X sat back and sighed softly. "I just know I've won already," she remarked quietly.

\* \* \* \* \*

At recreation period several evenings later, Sister X produced the pictures.

"Right from the 'darlings'," she remarked, "absolutely unadulterated."

She spread them out on the table, in order. Picture one: the Basilica of St. Anne de Beaupré; number two, a picture of the parish church cut from its monthly bulletin; number three, Notre Dame in Paris; number four, the Holy Father; number five, a missionary priest and his bishop; number six, an unnamed church building; number seven, another edifice; number eight, a European wayside shrine with peasants at prayer; number nine, an edifice; number ten, crowds before Saint Patrick's Cathedral; number eleven, inside view of a village chapel; number twelve, a nicely drawn Gothic edifice; number thirteen, a group of laughing missionaries; number fourteen, an African native's hut with priest and flock around a bridal party; number fifteen, a Chinese bishop confirming; number sixteen, the Holy Father blessing a group of pilgrims; number seventeen, a class of First Communicants; number eighteen, a congregation assisting at Mass; number nineteen, a missionary sister with dark-skinned children, making the sign of the cross; number twenty, a "home-made" picture: five men of different races grouped around the cross.

Well, so as not to prolong this recital unduly, the result of Sister X's picture survey was as follows:

Picture of edifices, 26; pictures suggestive of "congregation", 5; of "faith of Christ", 2; of "sacraments", 3; of "government under one visible head", 6; of "Christian worship (the Mass)", 2.

The children's explanations written under the pictures aided in classifying the pictures. For example: under a picture of the Holy Father blessing the pilgrims the child had written: "This is Pope Pius XI. He rules all these Catholics who went to see him. The bishops and priests help him to rule the Catholic people."

Sister X finished the tabulation and read the results aloud.

"This collection of pictures, as you see, shows that the majority in my class has indicated a relatively unimportant note, namely, an edifice, as their concept of what the Church is. Twenty-six out of my forty-four 'darlings' have done so!

"Now do not misunderstand me," she hastened to say, to stifle our clamor. "I do not say that those twenty-six out of my forty-four *may* not know the real meaning of the Church. By a few pointed questions I could elicit an adequate concept involving all the notes contained in the formal definition. But I would have to dig for it, with those twenty-six. What I say is this: that they habitually fall short of expressing the full concept to themselves when the notion "the Church" is presented to them. Failing in this, they habitually miss the richness which the word connotes, namely, universal brotherhood of all the baptized. They fail to grasp the beautiful doctrine of the Mystical Body of Christ, and not grasping it, they are thereby short-sighted, restricted in their horizons and thus proportionally less "catholic" than they might be. It is a kind of slovenly mental attitude or activity which is responsible for twenty-six of my pupils expressing their concept of the Church as impersonal piles of stones cemented together, rather than as a band of personal beings cemented by the Blood of Christ in a divinely instituted unity. There is no need to elaborate the point, is there? In the midst of my embarrassment, I must nevertheless remind you that I have won the case."



"I'm not so ready to concede that," I interposed quickly. "Perhaps the picture of an edifice was the only one that a number of children could find."

"No excuse, Sister," was the reply. "The pupils were left free to make their own pictures. Look at this one, for instance. I think it is unique. Evidently Mary Jane could find nothing suggestive of her concept of the Church so she made this poster. Look at it. On it she assembled a group of people walking towards a church building. Above the church she has a picture of the Holy Father, and above that, the crucifix. See what she has written below this composite picture: 'This is a congregation of Catholics going to Mass on Sunday. These people believe in Jesus Christ. They worship Him as God with the Father and the Holy Ghost. They offer Christ to the Father with the priest in the Mass. Many of these people will receive Holy Communion and pray for the Holy Father who is the visible head of the Church.' Baptism made all these people Catholics, members of the Church.' Mary Jane, you see, had quite an adequate understanding of the essential notes of the Church and so she made a picture to express her idea. The original picture, the group of people walking towards the church building, was not a satisfactory representation of the Church for Mary Jane."

"You win, Sister X. Just what are you going to do about getting over to your class the fullness of the correct concept?"

"First, the children must learn that the Church is a union of human beings joined for a common purpose, which is eternal happiness, and held by definite ties. It is *people* not *buildings*. Then I shall develop the ties which bind them: children of one God and Father of us all; united in heart, in faith, and in worship under the authority of Christ's earthly Vicar."

"Now that you have started so objectively to present the Church, Sister," suggested the Principal, "why not continue your instructions along those lines?"

"I shall, Sister. I was trying to think of some new project for the bulletin board anyway. Just let me get my thinking



cap on. . . . All contributions thankfully received," she added in her characteristically winsome way.

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A week later, during the noon recess, the Principal and I stopped in to see Sister X's objectively concrete project on the Church. One whole section of the bulletin board was given over to a visual representation of what the Church is.

In the center of the space and somewhat above the midpoint, a crucifix was hanging. Immediately below it was a gold paper chalice with white host, under which, in letters cut out by the children, were the words: "The Holy Sacrifice." To the left of the crucifix other letters (cut about one inch high) spelled out "The Seven Sacraments," with the seven names of them listed in column form under the title.

To the right, also in column form matching the Sacraments on the left, were: The Ten Commandments; Prayer; Fasting; Good Works; Devotions; Precepts of the Church. Above the left arm of the crucifix we saw in letters: "Love God." Above the right arm: "Love Your Neighbor." Surmounting the whole there was a dove cut from white paper, representative of the Holy Spirit guiding the Church in holiness and truth.

In a little group in the lower central portion of the board, some figures were assembled: the Holy Father, a Cardinal, some Bishops and Priests. These had been cut out from various magazines and papers. Flanking this entire central representation of the three essential ties binding together the children of the Church (1. Profession of the Faith of Christ; 2. Sharing the same sacraments; 3. Government under the headship of the Pope), were the "congregation" of all those so bound together in Christ. That is, the entire board space on the sides was covered with pictures of people and more people, groups and individuals, people of all races, nations and conditions of life.

"The Tree of Life in a flower garden of souls," murmured the principal pointing to the crucifix. "Where do you suppose Sister X got all those pictures of people?"

"Each child contributed a few, I believe. They must have

cut up many a mission magazine, home journal and kindred periodicals to get so many. Look at this furry-robed Eskimo standing next to the African pygmy! And this engineer next in line to that Chinaman with his bowl of rice! See this Modern Miss beside the bootblack! How universal the Church is! Every tribe and nation under the sun, every condition and state of life is represented here, or I miss my guess. But see how Sister X has unified the whole!"

I pointed to a caption, beautifully lettered, extending across the top of the board: "All these people, through Baptism, are signed with the sign of Christ. They are Christians, Brothers of Christ, Sons and Daughters of the Father Almighty. They are all members of Christ's Church."

In other parts of the room were posters made by the children. They carried such messages as these:

These people have all received the Baptism of Christ.

Baptism makes us Christian, Children of God.

Christians are brothers of Christ and in Christ.

Good Christians believe in Jesus Christ. They do what He commands.

All these people are Christ's brothers and my brothers.

The Holy Father is the earthly father of all Christ's brothers.

God the Father is the heavenly father of all Christ's brothers.

The priests and bishops, under the Pope, govern Christ's brothers.

The Church is the grouping of Jesus' brothers in one Christian family.

People of all nations belong to Christ's Church. They worship the Father through Christ.

Members of Christ's Church profess the faith of Christ.

Members of Christ's Church are governed by the Vicar of Christ.

Members of Christ's Church receive the seven sacraments of Christ.

Absorbed as we were in these things, we did not hear Sister X approaching us until she said:

"Does it all make sense, Sisters? Does it really convey the meaning of what the Church is, namely, *the congregation*

*of all those (people) who profess the faith of Christ, partake of the same sacraments, and are governed by their lawful pastors under one visible head"?*

"Quite fully, Sister," replied the Principal. "You developed, of course, each new note in the definition as you assembled the project, did you not?" she inquired gently. "You just didn't plaster all this on at once, did you?"

"Oh, no, Sister. Each point was developed in logical order and what you see here is just the fruits of our days of development and expressions of our fuller concept of what the Church is."

As the three of us walked over to the convent, Sister X said: "Best of all, I can use this concept of the Church as a springboard to bring my class to a knowledge and understanding of St. Paul's beautiful doctrine of the Mystical Body of Christ; and then, with this well grasped, the task of teaching the Holy Sacrifice of the Mass as an act of corporate worship is made incredibly easy. And, if this were not joy enough, we have the further happiness of demonstrating from this concept of the Church and the Mystical Body of Christ, the basis of real peace on earth—universal brotherhood of man in the natural order through Adam and Eve, and in the supernatural order through union with Christ as the Son of the Father, our sonship of God, our brotherhood of Christ the Prince of Peace, who came to give a peace which the world *can not* give. Yes, the real and lasting peace of the world can be safeguarded only through a proper appreciation of what the Church really is."

I pressed her arm as we passed through the convent door. "Don't forget," I said, "Christ's parables of the Good Shepherd, the Good Samaritan, the Woman at the Well, the Prodigal Son and the Vine and the Branches. They'll fit in beautifully, too."

"I won't forget," she promised. "Thanks for your encouragement."

As the principal unfolded her napkin at the dinner table, I heard her say softly:

"Thank God for God—for the faith He has given us—for the Church He has established—for the grace He has merited for us. Thanks, dear God, thanks to You—for You!"

## BIOGRAPHIES IN CHURCH HISTORY

### MATERIAL FOR THE PUPIL

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ELLAMAY HORAN

De Paul University

Chicago, Illinois

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**AUTHOR'S NOTE:** The following two biographies are to appear this Spring in a Church History for eighth grade published by William H. Sadler of New York City. This Church History will be available in two forms, as part of a Bible and Church History for sixth, seventh and eighth grades and as a separate text for eighth grade. Reverend William L. Newton of the Catholic University and authority in Holy Scripture has written the two sections of the text devoted to Bible History. Father Newton's material will also appear as separate texts—Old Testament biographies for the sixth grade and New Testament biographies for the seventh grade.

### I. ST. IGNATIUS OF ANTIOCH<sup>1</sup>

**THE EMPEROR TRAJAN.** "Who are you, wicked wretch, who would disobey our commands and persuade others to do the same?" With these words Trajan, Emperor of the Romans, addressed Ignatius, the third Bishop of Antioch.

Trajan was a great warrior. His victories had been many. Several emperors had issued decrees against the profession of Christianity. Trajan was eager for another victory. It was his aim to unite all his subjects in the worship of the gods. Those who refused to deny Christ were to be punished. Those who renounced the Christian religion were to be pardoned.

**PERSECUTION OF THE CHRISTIANS.** From the very first days of Christianity the followers of Christ were hated without cause, first by the Jews, and then by the emperors of Rome. However, at the opening of the second century there were Christians throughout the Roman Empire. They were persecuted over a period of two centuries and a half. There

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<sup>1</sup> Lesson One of Unit I, The Early Church.

were periods in between during which the Christians lived peacefully and unharmed. The exact number of those who gave up their lives for their faith is not known. Ancient records show that many thousands died the death of martyrs. At times the prisons were filled with Christians.

**THE THIRD BISHOP OF ANTIOCH.** St. Ignatius of Antioch was born about the year 50. He was a disciple of the apostles and was appointed bishop of Antioch by St. Peter. As bishop of Antioch, Ignatius used every means possible to protect his people from the threats of the Emperor Trajan. Death had been named as the penalty for all those who refused to renounce Christianity. Fearful for those entrusted to his spiritual care, Ignatius presented himself before Trajan.

When Ignatius appeared before Trajan, the emperor asked: "Who is Theophorus?"

Now Ignatius loved his surname of Theophorus. It was a source of delight to him. He replied: "He who has Christ within his breast!" The answer clearly shows the early Christians' belief in the divine life of grace.

"Do you carry within you Him that was crucified?"

The answer of Ignatius to the Emperor is noteworthy: "Truly so. It is written, 'I will dwell in them and walk in them.'"

**THE DEATH SENTENCE.** At once Trajan sentenced Ignatius to death. This was in the year 107. The words of condemnation were: "We command that Ignatius, who says that he carries about with him Him that was crucified, be bound by soldiers and carried to the great city of Rome. There he shall be devoured by beasts for the gratification of the people."

Ignatius was happy at the thought of martyrdom. He had done everything possible to protect his people from the terrors of persecution, but he himself was eager to suffer and to die. Through death he hoped to become a true disciple of Christ. He wrote to the Christians at Rome to do nothing that might deprive him of a martyr's death.

**THE JOURNEY OF IGNATIUS TO ROME.** It was a long and dangerous journey from Antioch to Rome. The cruelties Ignatius had to suffer were many. They were described in

his letter to the Romans. However, at some of the stops along the way the Christians were permitted to greet and comfort him. They, in turn, eagerly sought to receive some spiritual gift from one who was so soon to appear before the Lord. To these communities Ignatius later wrote several letters. He urged them to obey their bishops and to remain faithful to the true teachings of Christ.

**THE MARTYRDOM OF A CHRISTIAN.** Ignatius was in Rome only a short time when he was rushed to the amphitheatre. Before leaving his fellow-Christians, he knelt with them in prayer. He asked God that the persecutions might end and that the Christians might continue in their love for one another.

The martyrdom of Ignatius took place in the following way. It was at the close of the day. Large crowds of people were assembled to see the public games. The inhabitants of Rome liked nothing better than to be present as the Christians were given to the wild beasts to devour. Their cry frequently was: "Christians, to the lions!"

Often considerable ceremony surrounded a martyrdom. First, the condemned was introduced to the spectators. This introduction was followed by a variety of entertainments. The one about to be martyred was treated scornfully. Very often he received blows as he passed into the amphitheatre. Sometimes, in preparation for the event, a platform was erected with inclined planes. This was done that the beasts could mount easily to attack the condemned. On this platform the condemned Christian was compelled to stand naked, with his hands tied to the stake.

Ignatius had only one fear. He was afraid that the beasts might spare him. Earlier, in writing to the Romans, he expressed the wish that he might be ground by the teeth of beasts as the wheat of God. He wrote: "I hope they will be ready for business. I shall stroke them so that they may devour me immediately and not treat me as they have treated some whom they feared to touch."

The holy bishop of Antioch did not need to worry. As soon as he arrived at the amphitheatre he was thrown to

the beasts. Only the harder portions of his body remained. This was as Ignatius hoped. He had expressed a desire that his fellow Christians might not be inconvenienced in gathering his remains. They were not. The remains were few; they were placed in linen and taken to Antioch. There they were looked upon as a very great treasure. In the seventh century these relics were brought back to Rome.

**THE BURIAL OF THE EARLY CHRISTIANS.** The early Christians showed great respect for the remains of the martyrs. Sometimes, in their eagerness to provide burial for the remains, they themselves were marked as Christians and martyred. In Rome the bodies of the martyrs were frequently buried in the catacombs. These were underground passages, with spaces hollowed out in the sides of the walls, to hold the bodies of the dead. Some of these underground cemeteries extended to a depth of eighty feet. Many of the catacombs were originally owned and partially constructed by rich Christian families. They, in their charity, offered the hospitality of their private cemeteries to other Christians less favored in the goods of this world.

**IGNATIUS, AN APOSTOLIC FATHER.** St. Ignatius is one of several Apostolic Fathers. The Apostolic Fathers were men (1) who knew the apostles or who were instructed by the successors of the apostles, and (2) who have shown in their writings the teachings of the apostles. History has handed down to the present time seven epistles written by Ignatius. These were letters that he wrote to different Christian communities during the journey to Rome before his martyrdom.

**THE AUTHORITY OF BISHOPS.** In several of his epistles Ignatius presents the teachings of the Church in regard to the authority of her bishops. The apostles were the first bishops of the Church. The Catechism states that Christ gave His apostles the power to teach, to sanctify and to rule the members of His Church. Moreover, the Catechism continues, Christ did not intend the power to teach, to sanctify and to rule men to be exercised by the apostles only for a time. He did not intend that this power should cease with the death of the apostles. He wished it to be

passed down to their successors. Therefore, to a few chosen disciples the apostles gave this power. As early as the time of St. Ignatius of Antioch a bishop was recognized as the head of a Christian community. St. Ignatius made this clear when he wrote: "You must all be in perfect accord with your bishop." "Wherever the bishop is, there let the people be, as where Jesus is, there is the Catholic Church."

The letters of St. Ignatius also bear witness to the Bishop of Rome as the visible head of the Church and successor of St. Peter.

**THE EPISTLES OF ST. IGNATIUS.** The epistles or letters of Ignatius show his devotion to duty and his great love for Christian truth. He was eagerly interested in the spiritual welfare of his fellow Christians. In his letters can be found, in outline form at least, almost the whole of Catholic doctrine. The following are among the doctrines found in these letters:

The Church was divinely established as a visible society.

Those who separate themselves from the Church cut themselves off from God.

The Church exists for the salvation of souls.

The unity, holiness, catholicity and infallibility of the Church.

The doctrine of the Holy Eucharist. St. Ignatius was one of the first to use the word Eucharist in describing the Blessed Sacrament.

The primacy of the See of Rome.

The value of united prayer.

The religious character of matrimony.

The term *Catholic Church* used to describe all Christians.

From the apostles Ignatius learned the teachings of Christ and the way in which they explained these teachings. His letters are valuable witnesses to Christianity during the first and second centuries.

#### STUDY GUIDE

##### I. *What are the answers to these questions?*

##### 1. Who were the Apostolic Fathers?



2. Why is St. Ignatius of Antioch considered one of the Apostolic Fathers?
3. Why did Ignatius present himself to the Emperor Trajan?
4. What does the name *Theophorus* mean?
5. How did Ignatius show his willingness to suffer martyrdom?
6. What were the catacombs?
7. How do the writings of St. Ignatius show that the bishop was recognized as the head of a Christian community in the first and second centuries?
8. Why are the letters of St. Ignatius of Antioch valuable witnesses to the Christian Religion?

II. *Fill in the missing words.*

1. During the persecution of Trajan all those who \_\_\_\_\_ the Christian Religion were pardoned.
2. The persecutions continued for about \_\_\_\_\_ years, with short periods of peace in between.
3. The underground cemeteries used in the first centuries are known as \_\_\_\_\_.
4. St. Ignatius of Antioch was the disciple of \_\_\_\_\_.
5. Almost all of Ignatius' life was lived during the \_\_\_\_\_ century.
6. St. Ignatius is one of the \_\_\_\_\_ Fathers.
7. As early as the time of St. Ignatius the \_\_\_\_\_ was recognized as the head of a Christian community and the \_\_\_\_\_ of Rome as the head of the Church.

III. *Other Activities.*

1. Write a letter to a person about to die for his Faith.
2. Imagine you are an early Christian about to be martyred. Make up a prayer that you will say before being led to the amphitheatre.
3. Copy from your catechism three statements that relate to the divine life of grace in the soul.

4. Find the Mass for the feast of St. Ignatius of Antioch in your missal. Read each of the prayers and be prepared to tell how they apply to the life of St. Ignatius.
5. Find the numbers of the questions and answers in your Catechism that explain doctrines St. Ignatius of Antioch mentions in his different epistles.
6. Plan a motion picture of the life of St. Ignatius. Make a list of the scenes you would like to include.
7. Prepare an oral report on St. Clement of Rome, pope during the last part of the first century.

#### IV. *Word List.*

accord	Catholicity	persecutors	surname
amphitheatre	epistle	primacy	visible
apostolic	infallibility	renounce	unity
catacombs	martyrdom	spectators	

\* \* \* \* \*

#### II. ELIZABETH SETON, THE FIRST AMERICAN SISTER OF CHARITY<sup>2</sup>

THE SISTERS OF CHARITY. Today, there are Sisters of Charity in almost every part of the United States. From coast to coast the daughters of Mother Seton are associated with works of charity. Not only do they conduct colleges, academies, high schools and elementary schools, but wherever mankind suffers the Sisters of Charity are engaged in rendering service. Orphanages, homes for foundlings and for the aged, hospitals for the sick, day nurseries, settlement houses and the care of the leper are among the works to which they are devoted. A Sister of Charity was the first American Sister to leave for the Chinese mission fields. In the Civil War, one hundred and fifty-four of Mother Seton's Sisters labored on the battlefield and in army hospitals. They served both Union and Confederate soldiers. In the Spanish-American War the Sisters of Charity likewise served. At that time President McKinley wrote that nothing could please

<sup>2</sup> Lesson Six of Unit III.

him more than to have the "entire nursing staff made up of white-winged Sisters of Charity, who had rendered such valuable service during the Civil War."

**ELIZABETH ANN BAYLEY.** Mother Seton was born in New York City, August 28, 1774, almost in the same year as our nation. Her mother died when she was very small, and her father directed her education. He was most careful that she should learn to think exactly. He considered virtue more important than learning. From her youngest days Elizabeth Bayley was a child of unusual piety. Her family were Episcopalians. Early in life she found happiness in the lives of the saints and the history of the Catholic Church. Not only was she pious and more than ordinarily interested in spiritual things, but she also had a charm and vivacity that made her most attractive to others.

Doctor Bayley, Elizabeth's father, was a man of wealth and social prominence. As a physician he was respected in this country and in Europe. He was most generous in his service of others, and particularly in his kindness to the poor.

**ELIZABETH BAYLEY SETON.** Everything looked gloriously happy for Elizabeth Bayley at the time of her marriage to William Seton. This was in January, 1794. She had married an accomplished young gentleman. He was handsome and pleasing to everyone. Before his marriage he spent six years abroad. He was engaged in his father's business of banking and shipping.

At the time of her marriage Elizabeth Bayley was not yet twenty years of age. She seemed possessed of everything most desirable. She had grace and beauty, position and wealth, and a devoted husband.

For a while nothing interfered with the happiness of Elizabeth and William Seton. God blessed their marriage with five children. Elizabeth Seton looked upon her children as gifts from God. She saw in them souls for which she would have to render an account to God. With the birth of each one she was impatient until baptism had been administered.

About 1798 the fortunes of the Seton family began to diminish. Little by little the Napoleonic Wars injured the

shipping industry. At the time Elizabeth Seton wrote: "In this time of calamity, when destruction is imminent, our chief duty is to remain a well-united family in which everyone will do one's best to contribute to the general happiness." She willingly gave up worldly pleasures and more than ever devoted her life to her husband and to her family.

A letter by Elizabeth Seton, written in 1796, showed that at this early date she was worried about her husband's health. In the summer of 1803 the doctor advised a sea voyage and a trip to Italy to help him regain his failing strength. Elizabeth went with him. But William Seton's health was not to be regained. He died in Italy on December twenty-seventh of the same year. Elizabeth's grief was great, but her faith was greater. It was during the months she spent in Italy after her husband's death that she came to know the Catholic Church most intimately.

**THE FILICCHI FAMILY.** Through an Italian family by the name of Filicchi, Elizabeth Seton was first introduced to the Catholic Church. It was this same family that played the role of a guardian angel to her during her entire life. At the Filicchi home in Leghorn, Italy, William Seton had spent six years prior to his marriage. The Filicchis were ship-owners and bankers. They had a noble reputation, occupied a high social position and were men of extraordinary charity. Their wealth was at the service of the poor. They were ardent Catholics and men of piety.

At the time of William Seton's death this family received his widow into their home with most tender hospitality. During the months that she was with them Elizabeth learned to know and to love the Catholic Church. She saw it reflected in the lives of the people with whom she associated. She saw holiness of life both in men and in women. Through these same people she came in contact with the worship of the Church and a knowledge of its teachings. She was deeply troubled, but she prayed continually for guidance. The Filicchis were always most solicitous for her welfare. Through them she later had as friends several saintly priests who played an important part in the early history of the Church

in the United States. The funds that the Filicchis set aside for her use were a constant indication of the holy friendship that continued during her life time.

THE CONVERSION OF ELIZABETH SETON. Elizabeth Seton had resolved to be a Catholic before she returned to America after her husband's death in Italy. She knew that the Faith she planned to embrace was despised and detested in New York. But she knew what she wanted to do. She had prayed, and she had studied. The Filicchi family tried to prepare her to understand the difficulties that she, a Protestant, would meet in embracing the Catholic religion.

Elizabeth returned to New York. Her family and the pastor of the church she attended first tried to persuade her with gentleness. Then they became openly antagonistic. She was in the midst of a constant struggle. At the same time she found herself penniless. Her father had died several years before she left for Italy. From her friends she received reproaches and contempt. She was a cast-off. She no longer could rely on relatives for support or advice. They refused to assist her if she became a Catholic. During this time Elizabeth's new faith was sorely tried. For a time she did not know what to do. But little by little her courage came back and increased. In March, 1805, she was received into the Catholic Church.

Antonio Filicchi was in America at this time. Through him Elizabeth began to correspond with two of those priests, Father Cheverus and Bishop Carroll, who were a source of consolation and strength to her during her entire life. Moreover, Antonio Filicchi was eager to protect her from want. He placed at her disposal a considerable sum of money, but she was determined to provide for herself and for her children.

For a time she tried to make a living by conducting a small school in one of the suburbs of New York City. Completely separated from family and friends she lived a life of seclusion. God blessed her fidelity to grace in permitting her to experience great peace of soul. But her school was not to continue. At that time anti-Catholic feeling in New York

was so strong it was difficult for anything directed by a Catholic to succeed. However, for three years Elizabeth Seton managed to earn a humble living for herself and for her five children.

**THE CATHOLIC CHURCH IN NEW YORK CITY.** On Elizabeth Seton's return from Italy in the spring of 1804 there were just two Catholic priests in New York—two brothers, Father William and Father Matthew O'Brien. There were but a few hundred Catholic families in the city. As Elizabeth Seton wrote, Catholics were looked upon by the bigoted and ignorant as the "off-scouring of the earth" and the Catholic congregation as a public menace. St. Peter's on Barclay Street was the only church in New York City. It was commenced in 1785. Father William O'Brien procured some of the money to pay for it from as far away as Mexico City, where his schoolfellow was archbishop. The Catholics of New York furnished the money to buy the lot. Father William O'Brien, who organized St. Peter's, was a Dominican. He served the Catholics of New York most faithfully for a period of thirty years.

**MOTHER SETON.** In 1807, at the invitation of Father DuBourg, president of St. Mary's Seminary in Baltimore, Elizabeth Seton began a new life. With her children she moved to Baltimore. In that city she opened a school for Catholic children. Soon a small group of young women gathered about her, all eager to lead a religious life. Guided by Father DuBourg, they adopted a rule of life and a habit that was modeled on one Elizabeth had seen in Italy. This was in 1809. At the time there was only three other religious houses of women in the United States: (1) the Ursuline nuns who founded a school in New Orleans in 1727; (2) the Carmelite nuns in Charles County, Maryland; and (3) the Nuns of the Visitation who conducted a school for girls at Georgetown.

A few weeks after Mother Seton's small group adopted a habit, the little community moved to Frederick County, Maryland. Their new location was near a village named Emmitsburg, about fifty miles from Baltimore.

Mother Seton's community began with four members. They called themselves the Sisters of St. Joseph. Soon the small community began to grow in number. The Sisters took as their model the "Institute of the Sisters of Charity, Servants of the Sick Poor," founded by St. Vincent de Paul in France. Mother Seton herself became the living example of the Rule. Her Sisters differed from the Sisters in France only in the fact that they engaged in the instruction of the rich and the well-to-do as well as in the education and care of the needy.

In the beginning it was frequently difficult for Mother Seton's small community to make ends meet. They lived most frugally. They made their own brand of coffee out of carrot juice. The bread they ate was made from coarse rye flour. They only used fresh meat in cases of sickness. They economized on fuel as much as possible. All these privations they adopted to further the work in which they engaged. And the more they deprived themselves, the greater was their peace and trust in God.

The Emmitsburg community grew rapidly. Mother Seton's Sisters were asked to take care of charitable and educational works in different cities. The first Sisters to leave the motherhouse went to Philadelphia in 1814 to open one of the first Catholic orphan asylums in the United States. In 1818 Mother Seton's Sisters opened in Philadelphia a free parochial school.

Mother Seton served as the model and inspiration of several other American communities for women. The Sisters of Charity of New York and the Sisters of Charity of Cincinnati had as their first superiors religious who were trained at Emmitsburg. The Sisters of Charity of New Jersey, the Sisters of Charity of Halifax and the Sisters of Charity at Greensburg were founded by Sisters who were members either of the New York or Cincinnati communities.

At the time of her death on January 4, 1821, Mother Seton was in her forty-seventh year. Two of her five children had died, and the other three were grown. They were no longer dependent upon her. For twelve years she had directed her community, at the same time caring for and guiding her chil-

dren. Today, Mother Seton's Sisters are numbered by the thousands. Their countless works of charity bear witness to the life of one who is called "The Mother of Catholic Charity in America" and "Foundress of the Parochial School System."

Mother Seton's canonization was advocated by the late Cardinal Gibbons of Baltimore in 1880. The movement for the canonization was started by the same prelate in 1907. Since that date every incident in Mother Seton's life and every word she ever said or wrote has been in the process of examination. Not only must the miracles attributed to her be proved, but it must be shown that in all her life she made no false steps in matters of faith and morals. Pope Pius XII has given his blessing to Mother Seton's cause. Hundreds of thousands of Americans are praying that soon Mother Seton will be a canonized saint, perhaps the first born in the United States to be raised to the honors of the altar.

THE MOST REV. JOHN CARROLL, THE FIRST BISHOP IN THE UNITED STATES. Elizabeth Seton, during her entire life as a Catholic, was blessed in the friendship of several holy priests. Each of these priests played an important part in the early history of the Catholic Church in the United States. From the time she returned to America from Italy, Elizabeth Seton had corresponded with the bishop of Baltimore. Antonio Filicchi was responsible for this friendship. When Father Du Bourg suggested that she establish herself in Baltimore, Elizabeth Seton presented the matter to Bishop Carroll. She told him that her first problem was the fulfillment of her duty to her children. At the same time, she made it clear that ever since her stay in Italy she longed to be able to embrace the religious life. Bishop Carroll gave his approval to the undertaking and later, with Father Du Bourg, conducted Mother Seton to her first house in Baltimore. Before Bishop Carroll she pronounced her first vows as a religious. He it was who gave her the name of *Mother Seton*.

Bishop Carroll was a member of one of the well known Carroll families of Maryland. Educated in France, he joined the Society of Jesus in that country. When the Society of



Jesus was suppressed, he returned to Maryland. Anti-Catholic laws were in force. The practice of the Catholic religion in Maryland was most difficult. Churches were prohibited by law. Mass could only be offered in private homes.

After the Revolutionary War the Holy See put Father Carroll in charge of all the Catholics in the United States. In 1789 he was appointed the first bishop in the United States. This was the beginning of the growth of the Catholic Church in this country. In 1808 the diocese of Baltimore, which first included the whole United States, was divided. The dioceses of New York, Boston, Philadelphia and Bardstown (Kentucky) were formed, and Bishop Carroll was named Archbishop of Baltimore.

Bishop Carroll was a great man; he was capable and saintly. He saw a marvelous growth take place in the Church in America. The first amendment to the Constitution of the United States had guaranteed Catholics freedom of worship. Bishop Carroll himself was most influential in the adoption of this amendment. He saw Catholics, formerly persecuted, occupying positions of respect.

Archbishop Carroll was always a devoted friend to Elizabeth Seton and her community. The following incident is told in the life of Mother Seton and illustrates the kindness of a great bishop. One day when a little orphan asked Mother Seton: "Mother, what is that benignity of which my Catechism speaks? It is a word which I do not understand."

The Mother reflected a moment and then replied to the child: "Dear little one, look at Bishop Carroll, and you will find what benignity means in his appearance, in his language and in all his manners."

FATHER CHEVERUS, THE FIRST BISHOP OF BOSTON. Antonio Filicchi was responsible for Elizabeth Seton's lifelong friendship with the first bishop of Boston. Father Cheverus advised Elizabeth Seton even before her entrance into the Church. In fact, through his instructions her doubts vanished, and she no longer hesitated to embrace the Catholic religion. At the time he was a missionary in Boston. Some

years before he had come to this country, an exile from France. Not only had the French Revolution cost him his parish, but it almost cost him his life. The character of Father Cheverus is shown in this quotation from a letter that he wrote to Bishop Carroll when he came to America: "Send me where you think I am most needed. Do not worry about means for my support. I am willing to work with my hands, if necessary."

In 1808 Father Cheverus was made the first bishop of Boston. At the death of Archbishop Carroll he was offered the see of Baltimore, but Bishop Cheverus asked to remain in Boston. He felt that he was needed there. For twenty-seven years he labored in that city and the surrounding country. To serve the Indians he learned their dialect. To the Indians and his people he was doctor, business adviser and kindest of friends. He traveled long distances on foot. He was the servant of all. His learning, refinement and holiness won the respect of prejudiced Puritans. Such was the Father Cheverus, who was one of Elizabeth Seton's devoted friends.

**FATHER DU BOURG, SECOND BISHOP OF NEW ORLEANS.** At the time of the revolution in France Father Du Bourg had just been ordained. He left that country, spent two years in Spain and then came to America. In this country he entered the Society of St. Sulpice in Baltimore. It was he who helped to establish St. Mary's Seminary in Baltimore at the same time as he engaged in other good works in that city.

Father Du Bourg met Elizabeth Seton in New York. He was impressed with her piety, her modesty and dignity. At the time Elizabeth Seton was planning to move to Canada that she might provide for the education of her children in a Catholic environment. Father Du Bourg knew that Baltimore needed a Catholic school for girls. He talked to Elizabeth Seton about it. He spoke of establishing an Institute where pious women would live together, follow the Rule of one of the existing religious orders for women and engage in the education of Catholic girls.

Later, Father Du Bourg arranged for Elizabeth Seton and her family to go to Baltimore. He helped her in the establishment of her school, one that he wished to be for rich and poor alike. When Elizabeth and a few companions formed the nucleus of a religious community, Father Du Bourg was closely identified with it. He was its first ecclesiastical superior.

This position Father Du Bourg held for only six months. In 1809 he was appointed administrator of the diocese of New Orleans; in 1815 he was named bishop of that diocese. In the interests of his missionary diocese he traveled through Italy, Spain and France. One by one he procured priests to labor in his diocese. Many settlements in the interior were wholly without priests. He also obtained funds to carry on his missionary work. The King of France and the French people were most generous. It was Bishop Du Bourg's urgent appeal for charity in Lyons that contributed to the beginning of the great Society for the Propagation of the Faith.

For a while Bishop Du Bourg made his headquarters in St. Louis, which, at that time, was in the diocese of New Orleans. In St. Louis he established a seminary. He was also instrumental in bringing to that vicinity the Jesuit Fathers, the Christian Brothers and the Madames of the Sacred Heart. All this was done in the short period of eight years. He often traveled hundreds of miles on foot. In Louisiana he established two colleges, an orphanage, a seminary, and a convent of the Sacred Heart.

Bishop Du Bourg never lost interest in Mother Seton and her Sisters. He was the friend of the Sisters as long as he lived. It was Bishop Du Bourg who introduced the Vincentian Fathers to America, always the directors of the Sisters of Charity founded by St. Vincent de Paul.

**FATHER DUBOIS, LATER BISHOP OF NEW YORK.** When Mother Seton and her first companions went to Emmitsburg, the priest in charge of the small groups of Catholics in that territory was a Father Dubois. Some years before he had come to this country an exiled priest from France. Patrick Henry had given him his first lessons in English. In America

Father Dubois joined the Society of St. Sulpice. Under Father Du Bourg's direction he had founded Mount St. Mary's College at Emmitsburg. In addition to directing the work at St. Mary's, which was later associated with a great seminary, he was engaged in the laborious duties of a pioneer pastor. He went from place to place on foot administering the sacraments, preaching and teaching catechism to the children. To Mother Seton's little community he was director, protector and most kind friend.

Father Dubois never thought of himself. The self-sacrificing life that was his for many years in the country about Emmitsburg was continued when he was made the third Bishop of New York in 1826. At that time the Church in New York was in a destitute condition. There Bishop Dubois traveled several thousands of miles on foot. His diocese covered a vast area. As he once wrote, he found rest from the toils of his journeys in hearing confessions and in ministering to the poor and sick.

**FATHER BRUTE, THE FIRST BISHOP OF INDIANA.** One of Father Dubois' assistants at Mount St. Mary's College was a priest by the name of Bruté. He was learned, very brilliant, zealous and pious. As a boy in France he had been present at the trials and execution of priests. He had carried letters from imprisoned priests and had even taken Holy Communion to them. The people of the countryside about Emmitsburg looked upon him as an angel. For a time he was Mother Seton's spiritual director and helped her to grow nearer and nearer to God. He took care of her spiritual needs during the long illness preceding her death. He once wrote that he did not think one could ever find a greater love of God than Mother Seton's.

Father Bruté was appointed Bishop of Vincennes in 1834. He was instrumental in the establishment in America of the Sisters of Providence of Saint Mary-of-the-Woods and the Congregation of the Holy Cross at Notre Dame.

**FATHER FLAGET, FIRST BISHOP OF KENTUCKY.** Each of the priests associated with this short history of Mother Seton contributed to the glory of the Church in its pioneer days in

the United States. Father Flaget, who brought the Rule of the Sisters of Charity from France to Mother Seton's community, was also a member of the Society of St. Sulpice. Once for two years he had been almost the only priest taking care of the scattered Catholics in Illinois and Indiana. Bishop Carroll had sent him to Fort Vincennes as missionary to the Indians and pastor of the Fort. Later, he worked with Father Du Bourg at St. Mary's Seminary, Baltimore. In 1808 he was appointed Bishop of Bardstown.

At first he was inclined to refuse the honor, but his superior in Paris made him understand that the appointment was the command of the Pope. Bishop Flaget was a great missionary. His diocese consisted of the whole Northwest. Not only was Bishop Flaget a priest of experience, but his personal life of holiness and self-denial caused those in authority to respect his opinion. Most of the early bishops in the West were recommended by him. The history of the diocese of Bardstown bears witness to his zeal, foresight, ability and holiness.

### STUDY GUIDE

#### *I. What are the answers to these questions?*

1. What did Elizabeth Seton consider the chief duty of her family at the time her husband's fortune was diminishing?
2. Why was the Filicchi family particularly helpful in attracting Elizabeth Seton to the Catholic Church?
3. What did non-Catholics in New York City think of Catholics at the beginning of the nineteenth century?
4. What are five of the things that Mother Seton's Sisters were among the first to do in this country?
5. What are the names of six priests who played an important part in the early history of the Church in this country and who were friends and advisers of Mother Seton?

II. *Match the words in Column II with the Words in Column I.*

COLUMN I

1. The first bishop in the United States ( )
2. A priest who advised Elizabeth Seton even before she entered the Church ( )
3. The priest who invited Elizabeth Seton to establish a school in Baltimore ( )
4. The priest who first spoke to Elizabeth Seton about founding a religious community ( )
5. He brought the Rule of the Sisters of Charity from France to Mother Seton's community ( )
6. The founder of what became the great Mount St. Mary's Seminary at Emmitsburg ( )
7. Director, protector and friend of Mother Seton's community for many years ( )
8. Spiritual director to Mother Seton at the time of her death ( )
9. He gave Elizabeth Seton the title, "Mother Seton" ( )
10. He was influential in getting the adoption of the first amendment to the Constitution that grants freedom of worship to all ( )

COLUMN II

- A. Father Brute, who was appointed bishop of Indiana in 1834
- B. Father Dubois, the third bishop of New York
- C. Father Cheverus, who became the first bishop of Boston
- D. Bishop Flager of Bardstown, Ky.
- E. Most Rev. John Carroll of Baltimore
- F. Father Du Bourg, who later was made bishop of New Orleans

### III. Other Activities.

1. Plan a motion picture based on the life of Mother Seton. Make a list of the incidents you will include in the picture.
2. Write eleven sentences describing Mother Seton's character. Let each sentence begin with a letter in the name, *Mother Seton*.
3. Let the class be divided into committees to dramatize incidents from the life of the founder of the religious community which conducts their school.
4. Prepare an oral report on one of the following: (1) The life of the founder of the religious community which conducts your school; (2) the early history of the diocese in which you live; (3) Father Gallitzin, who is called the apostle of the Alleghenies; (4) Archbishop Hughes, the first archbishop of New York; (5) Venerable John Neponemucene Neumann, bishop of Philadelphia in the middle of the nineteenth century; (6) Father de Smet, the Jesuit; (7) Father Isaac T. Hecker, the Founder of the Paulist Fathers; (8) Cardinal Gibbons of Baltimore; (9) Bishop Baraga of northern Michigan; (10) Pauline Jaricot; (11) The French Revolution.

### IV. Word List.

benignity	Dubois	Filicchi
Bruté	Du Bourg	Lyons
canonization	Emmitsburg	nucleus
Cheverus	Flaget	propagation

### KEY

#### I. ST. IGNATIUS OF ANTIOCH

1. Men who knew the apostles or who were instructed by the successors of the apostles; and who show in their writings the teachings of the apostles.
2. He was a disciple of St. John the Apostle. His letters give in outline form almost the whole of Catholic doctrine.
3. He was afraid for his people. Death had been named as the penalty for all who refused to renounce Christianity.

4. "He who has Christ within his breast."
5. (1) In presenting himself before Trajan; (2) In asking the Romans to do nothing to deprive him of a martyr's death; (3) In his fear that the beasts might spare him; etc.
6. Cemeteries. Consisting of underground passages with spaces hollowed out in the sides of the walls, to hold the bodies of the dead.
7. He wrote: (1) "You must all be in perfect accord with your bishop;" (2) "Respect the bishop as a type of God;" (3) "There is only one flesh of our Lord Jesus Christ, just as there is only one bishop with the college of priests and deacons;" etc.
8. He had been taught by St. John the Apostle. Therefore the teachings of Ignatius show the teachings of John. The fact that Ignatius mentions almost the whole of Christian doctrine, in outline form at least, is a testimony of what the Church taught in the first and second centuries.

- |                         |                   |
|-------------------------|-------------------|
| II. 1. renounce         | 5. first          |
| 2. three hundred        | 6. apostolic      |
| 3. catacombs            | 7. bishop, bishop |
| 4. St. John the Apostle |                   |

## II. ELIZABETH SETON, THE FIRST AMERICAN SISTER OF CHARITY

- I. 1. to remain a well united family in which everyone will do one's best to contribute to the general happiness.
2. She saw the Church reflected in their lives. Both men and women were holy. They were people of great charity. They brought her in close contact with the worship of the Church and its teachings.
3. As the "off-scouring of the earth" and as a public menace.
4. (1) to open a Catholic orphan asylum, (2) to open a free parochial school conducted by Sisters, (3) to found a Catholic hospital, (4) to serve on the battlefield, (5) to take charge of the only Leper Home in the U. S.
5. 1. Bishop Carroll of Baltimore (the first bishop in the U. S.)  
 2. Father Cheverus (first bishop of Boston)  
 3. Father Du Bourg (bishop of New Orleans)  
 4. Bishop Flaget (first bishop of Bardstown)  
 5. Father Du Bois (bishop of New York)  
 6. Father Brute (bishop of Vincennes)

- |          |       |
|----------|-------|
| II. 1. E | 6. B  |
| 2. C     | 7. B  |
| 3. F     | 8. A  |
| 4. F     | 9. E  |
| 5. D     | 10. E |



## High School Religion

### CHRIST, YOUTH'S IDEAL

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The aim of all religious instruction is to help the individual to accomplish the purpose of his existence. The *Catholic Faith Catechism* states that purpose in the words: "God made me to know Him, to love Him, and to serve Him in this world so that I may be happy through Him in this life, and with Him forever in Heaven."<sup>1</sup> How can a knowledge of Christ help our students to reach this goal? First of all, let us see what their relationship to Jesus Christ is.

When God created man, He made Him to His own image and likeness. He was made to the image of God in that he had an intellect, with its faculties of memory and free will, and he was made to the likeness of God in that he was given sanctifying grace. God being infinitely perfect could not want His creatures to be attracted to any other than Himself. Love and loyalty were expected of them. Adam failed to give this loyalty by an act of disobedience, and, as a consequence, gifts that were freely given were taken back, the most precious of which was sanctifying grace. Reparation was necessary, and that must be made by one equal in rank to the One offended. Since God was offended, none less than God could make adequate reparation; and since man was the offender man, too, must make reparation. A God-Man only could fulfill these conditions. This God-Man is Jesus Christ Who by His life and death gave to God the

<sup>1</sup> *Catholic Faith*, based on the Catholic Catechism by Peter Cardinal Gasparri, ed. by Felix M. Kirsch and Sister M. Brendan. Washington, D. C.: Catholic University of America Press, 1939. Book III, p. 1.

love and loyalty refused by Adam and his posterity, of whom St. Paul writes: "For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just."<sup>2</sup>

Christ not only satisfied God's justice by His thirty-three years on earth and His death on the Cross; He would go further. Death did not claim Him long; He rose again and still lives. His love for His Father was so great, He was not content to give homage to Him by His own love in heaven and by His presence in our tabernacles, but, in order to love His Father more and continue His redemptive work on earth, He has united Himself to individual human beings, and through them gives glory to His Father in Heaven.

Father de Jaegher, in a delightful little book entitled *One With Jesus*, distinguishes these two distinct "phases" in the life of Christ: the first, which began at Bethlehem and was completed at the Ascension; the second, which commenced at the Crucifixion and will continue until the end of time. Of the latter, he writes:

The complete Christ is the Christ united to the concourse of the faithful who will live forever; the complete love of Christ is the love of the heart of Jesus, united to the millions of Christians who will love with Him and in Him to the end of time. This is the great Masterpiece Divine Love has accomplished.<sup>3</sup>

Most of us have some knowledge of Christ's life of thirty-three years on earth, but many of us have heard little or nothing about this second phase, and hence, few have come to appreciate the sweetness of a life of "fusion with Christ." We are indebted for this dogma to St. Paul, who in turn, learned it by a severe lesson on his road to Damascus to persecute the Christians.

Falling on the ground he heard a voice saying to him: Saul, Saul, why persecutest thou Me? Who said: Who art Thou, Lord? And he: I am Jesus whom thou persecutest. It is hard for thee to kick against the goad.<sup>4</sup>

The early Christians were imbued with the idea of their "oneness with Christ." St. Paul in preaching this dogma to them said: "Now if we be dead with Christ, we believe that

<sup>2</sup> Romans, V:19.

<sup>3</sup> Paul de Jaegher, *One With Jesus*. London: Burns, Oates and Washbourne, 1929, p. 15.

<sup>4</sup> Acts, IX:4-5.

we shall also live together with Christ,"<sup>5</sup> and Christ Himself declared: "I am the vine; you are the branches."<sup>6</sup> What was common knowledge among the early Christians has been almost entirely lost sight of in the ages that have intervened between then and now. Happily, an effort is now being made to revive an appreciation of this precious heritage, and to those who have been fortunate enough to get a glimpse into this new world, it has been a delightful revelation. The delight, however, cannot help but have associated with it, a regret for not having been made aware of it sooner.

The life of each one of us is, then, not restricted by the limitations of our own natural life, but it reaches far beyond; it is as expansive as Christ Himself. "To be a 'Christ' is the whole meaning of Christianity."<sup>7</sup> Every morning in the Offertory of the Mass we are reminded of the sublimity of our lives.

O God, who in a marvelous manner didst create and enoble human nature, and still more marvelously hast renewed it: grant that by the mystical union of this water and wine we may be made partakers of His divinity Who vouchsafed to become partaker of our humanity.

How do we become initiated into, and sustain this new life? By Baptism we are engrafted into the vine—the Mystical Christ—and are made participators in the divine life by the indwelling of sanctifying grace. Should a member be so unfortunate as to fall into mortal sin, and thereby obstruct the flow of this life-giving grace to Himself, Jesus Christ in His goodness has provided the Sacrament of Penance, through the power of which, the obstacle can be removed and the participation in the divine life can again be restored. What was begun in Baptism is perfected in Confirmation which, by its infused virtues and by its Gifts of the Holy Ghost, makes the soul "congenial soil"<sup>8</sup> in which the Christ-life can develop. Just as material food is necessary for the natural life, so also, a suitable food is necessary for the sustenance of the supernatural life—this food is provided in the Holy Eucharist. As during His life of thirty-three years

<sup>5</sup> Romans, VI:8.

<sup>6</sup> St. John, XV:5.

<sup>7</sup> Raoul Plus, *Radiating Christ*. London: Burns, Oates and Washbourne, 1936, p. v.

<sup>8</sup> de Jaegher, *op. cit.*, p. viii.

on earth, Christ's supreme act of love and docility to His Heavenly Father was His death on the Cross, so also, in His life which continues in the faithful, there is enacted a supreme act of love and submission, in the Sacrifice of the Mass—for this, Holy Orders supplies the priests. The Mystical Body must continue from generation to generation, for Christ's work is not completed—the Sacrament of Matrimony cements the love of husband and wife to provide new members. And when life's work is ended, the Sacrament of Extreme Unction has been instituted to usher the soul into the next world to enjoy the Beatific Vision.

Since all Christians are vivified by the same life—the Christ life—they form one great family, with Jesus Christ as their Brother and His Father as their Father. This oneness of life links the individual members together, constituting a living organism, which we know as the Church or the Mystical Body of Christ, in which we should expect to see mirrored the likeness of Christ. Because of this unity that exists between the members of the Church, the good or poor functioning of each member affects the whole organism. Just as in a plant, though it is composed of myriads of individual cells, still, there is a continuity of living cytoplasm throughout the whole organism, and the well-being of or injury to each cell is shared by the whole plant. The Christians of the whole world are to the Mystical Body of Christ what the cells of a plant are to the plant—the units of structure. In the prayers of the Mass, the idea of unity is kept before us, by the use of the plural pronouns “we,” “our,” “us,” rather than the singular.

Having received the Sacraments of Baptism and Confirmation, and having thereby been made participators in the Christ life, what cooperation is expected from us in order that this life in us may not be stifled, but allowed to develop without hindrance? Father de Jaegher gives the very simple answer to the question:

One thing only. In every action we perform, every prayer we say, every suffering we endure, in our every act of love, we must bear in mind that we are “Christ,” that Christ wishes to act, pray, suffer and love in us.<sup>9</sup>

<sup>9</sup> *One With Jesus*, p. 17.

He adds:

But now an important distinction arises. Let it be well understood, or we run the risk of considerably minimizing the sublime ideal just mentioned, that there is no question of offering oneself to Christ that He may descend to our own level and live *our* life within us: we must offer ourselves to Christ that He may live *His* own life in us.<sup>10</sup>

Living a life of incorporation with Jesus, then, does not merely consist in inserting some of His characteristics into our lives, but in allowing Him the use of our minds, eyes, ears, mouths, hands and feet to use as He wishes, and His wish, as He tells us, is always to give glory to His Father: "I do always the things that please Him."<sup>11</sup> Christ's interests must be our interests. Each Christian should consider himself or herself personally responsible for the establishment of a fraction of Christ's kingdom on earth, so that one day, through the pooled efforts of all Christians, the oft repeated petition of the Lord's Prayer, "Thy Kingdom come," may finally be realized. The inertia and indifference of many Christians must be a great disappointment to the active Christ Whom they bear, Who during His physical life on earth, hardly took off time to eat, and worked far into the night, lest He miss an opportunity to save souls.

What effects would be produced in the life of a Christian who has a deep realization of his "oneness with Christ?" It would be a powerful driving force in the life of such a one, which would raise him above the materialism, the narrowness, and trivialities of the natural life. It would assist the soul to climb to heights of sanctity such as could never be reached by centering attention on the elimination of faults and the acquisition of virtues. That effort must be constantly aimed at the eradication of faults is not ignored, for the very foundation of such a life is self-renunciation, as expressed by St. John the Baptist: "He must increase, but I must decrease,"<sup>12</sup> but it would be the inspiration and the motive for so doing. It would furnish an ideal, the value of which has been pointed out by Father de Jaegher, who attributes the fact that so many priests and religious who

<sup>10</sup> Ibid., p. 18.

<sup>11</sup> St. John, VIII:29.

<sup>12</sup> St. John, III:30.

start out full of promise go part way on the road to perfection, and then stop, never becoming any more than mediocre, to the lack of just such an ideal. He says:

At this point in their spiritual life, had the grand ideal of St. Paul, a life lived in Christ's Name, been proposed to them, or even a glimpse of it offered to them, there would have been a great chance of leading at least the most generous among them to sanctity.<sup>13</sup>

If these, with all the helps they have at their disposal, are still so much in need of the assistance of an ideal, how much more in need of this assistance must those be who lack these helps.

Without an appreciation of the dogma of the Mystical Body of Christ we are deprived of a great deal of joy in life that might be ours. Quoting the above writer again:

It is a great pity, for such souls only know the laborious side of the spiritual life and are practically unacquainted with the sweeter, purer, more affectionate side which is proper to the life of union and which identifies us with God, and by unifying love enables us to enjoy him and his perfections as if they were indeed ours.<sup>14</sup>

What an uplift, the consciousness of being a sharer in the Christ life, would be to the poor, the afflicted, the forgotten. They may not have the good things of this world, but they can have what is more—they can be happy with the happiness of Christ Himself. Sufferings will come and they must be borne, for Christ said, "I am the way,"<sup>15</sup> and His "way" is the way of the Cross, but keeping in mind that as members of Christ's Mystical Body, we are supplying a portion of what is incomplete in the Passion of the Mystical Christ, gives a motive for suffering, and not only lightens the load, but can sweeten it.

Then, too, that craving for companionship which is present in every human being, particularly the adolescent, would find great satisfaction and comfort in the dogma of the Mystical Body. No companionship has the power to console like that of Christ: in Him there is no insincerity but only sincerity. In Christ we have a companion Who understands us; One Who is interested in our welfare—One Who really cares.

<sup>13</sup> *One With Jesus*, p. 47.

<sup>14</sup> *Ibid.*, p. vii.

<sup>15</sup> St. John, XIV :6.

Might not our incorporation with Christ serve as a challenge to our young people? Father Edward Leen writes: "Each man cherishes the secret ambition to be 'somebody' and shrinks more from the fact of being 'nobody' than he does from hardships, pain and poverty."<sup>16</sup> Why not make capital of this ambition which is so deep-rooted, and by making clear to our students who they really are—"other Christs"—challenge them to defend their good name? When a boy or a girl has a reputation, he or she likes to live up to it. Our young people are great, for God intended they should be "heirs of God, and joint heirs with Christ."<sup>17</sup> What greater incentive could be given a boy or girl for the practice of self-respect, courtesy, and wholesome living?

Passively to enjoy the sweetness of a life of "oneness with Jesus" is not sufficient. Christ was a man of action, and the Church is a *church militant*. Christ's mission was not only to satisfy God's justice by His death, but He came also to reform society. He came into a topsy-turvy world, and His coming was delayed intentionally until the turmoil was at its zenith. Since man had yielded to the satanic suggestion, that by eating of the Tree of Knowledge of Good and Evil, he would have it in his power to map out an ideal life of complete happiness, it was necessary that he have the opportunity to discover his own mistake. God in His wisdom allowed ample time for reason, unaided by faith, to reach the greatest height attainable, which was realized in the civilization of the Greeks and Romans. This required many centuries, during which time man tried every conceivable 'experiment,' hoping to achieve happiness, all of which only plunged him deeper and deeper into degradation. When at last he came to realize, that of himself, he could not secure happiness, God sent His Only Begotten Son.<sup>18</sup> The lot of man was pitiful, and Christ compared the people of those ages to "sheep not having a shepherd."<sup>19</sup>

It was a chaotic world such as this to which Christ came,

<sup>16</sup> Edward Leen, *In the Likeness of Christ*. New York: Sheed and Ward, 1938, p. 25.

<sup>17</sup> Romans, VIII:17.

<sup>18</sup> Leen, *op. cit.*, p. 8.

<sup>19</sup> St. Mark, VI:34.



and He lost no time about setting things right; neither did He do anything by halves. He upset long-accepted standards and values; He disregarded traditional practices; He introduced new customs; He rebuked and used physical force when necessary. He taught new truths, and difficult though some of His doctrines were to accept, He would not compromise, even though it was a question of losing all His disciples, including the twelve. When He promised the Holy Eucharist and saw His hearers walking away, He would not change the wording of His statement one iota: turning to the twelve He said, "Will you also go away?"<sup>20</sup> Christ would neither force the people to accept His teachings, nor would He lower His standards to accommodate them. The Author of Truth stood firm in what He said and did, and we know His efforts were fruitful. He changed views on marriage, slavery, ownership of property, labor, power of state, dignity of women, respect for parents, regard for the aged, the sick and the infirm. He is the world's first social worker and history's most noble character. His interests in society today are just as deep and all-embracing as they were nineteen hundred years ago.

Today we have conditions in the world not unlike those that Christ found existed in the world into which He came. People still trust in the power of their own reasoning, independent of God. They, too, expect the world can give them all that is necessary for the complete satisfaction of life, and so they try one thing after another, hoping that each will bring with it the satisfaction of that craving for happiness which none of them can satisfy, to which the yearnings of St. Augustine testify: "Thou has made us for Thyself, O Lord, and our hearts can find no rest until they rest in Thee."

Today, too, reform is necessary, and this is the responsibility of the members of Christ's Mystical Body. Much of this work will fall upon the youth of today; it will be their task to reconstruct our world upon the solid foundation contained in the Gospels. Fully aware of the difficulties they must encounter, Christ assures His co-workers that He has

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<sup>20</sup> St. John, VI:68.



overcome the greatest difficulties and leaves a word of encouragement: "In the world you shall have distress: but have confidence, I have overcome the world."<sup>21</sup>

How can we instill the spirit and zeal of Christ into our students? As one writer has well stated, rules and regulations never set any one on fire with zeal for any cause; principles detached from a personality have little power to inspire or attract. No modern movement is simply a mass of principles and rules; each one was built up around, and carried forward by a man. Hitler stands for Nazism, Mussolini stands for Fascism, Lenin for Communism, and Roosevelt for the New Deal.

Christ, too, depended upon His magnetic personality to win souls. When a crowd was attracted to Him, he taught them. On one occasion when He saw two strangers following Him, he turned to them and said: "What seek you? Who said to Him, Rabbi . . . where dwellest Thou? He saith to them: Come and see. They came and saw where He abode, and they stayed with Him that day."<sup>22</sup> Christ merely extended the gracious invitation to "come and see." They were drawn to Him at first sight, and after an acquaintance they were so won over, that "they stayed." If the Master had given them a sermon on what they must do to be His disciples, they probably would have walked away, for the life of Christ was not without hardships, but, having a perfect understanding of human nature, He knew the need of the inspiration of a leader to make the practice of virtue easier and more attractive. To know Christ is to love Him, and to love Him is to keep His commandments. Even the Pharisees, in spite of their jealousy, were forced to admit His charm. "Behold the whole world is gone after Him."<sup>23</sup>

Hero worship is an instinct common to all men, and it is particularly strong in the adolescent. Since this instinct is so strong, why not use it to build up an army for Christ? In the sterling character of Christ the young have a hero worthy of their admiration, One in Whom they will never be dis-

<sup>21</sup> St. John, XVI:33.

<sup>22</sup> St. John, I:39-40.

<sup>23</sup> St. John, XII:19.

appointed. In Him they can find exemplified the highest ideals of youth and the embodiment of all that is noble. He was the gentlest of men, yet the most fearless in the face of evil. His courage was never daunted, and His poise was never disturbed for He had an assurance of His own convictions which only a God-Man could have. His was a personality that attracted and at the same time commanded reverence—He was a manly Man.

The advantages of the followers of merely human leaders cannot be paralleled with those of Christ's followers. Those who choose to serve under the banner of Christ are not left in the ranks of mere subjects, as we have seen, but are elevated to the dignity of oneness with their Leader. Such an army must be efficient. Then, too, Christ's soldiers need never fear desertion by their Captain, for He has pledged them His loyalty: "Behold I am with you all days, even to the consummation of the world."<sup>24</sup>

Students must be impressed with the fact, that, besides being divine, Christ was, and is, really a human being; One Who understands what it is to be human; One Who can be in perfect sympathy with them. He frequently referred to Himself as the "Son of Man." He was a child subject to parents; He worked, experienced hunger and fatigue, travelled over dusty roads; He was doctor or nurse as the case required; He wept and consoled; He was sociable and attended banquets; He was at His ease with the learned and caressed the child; cooking was not beneath Him; He was keenly observant and enjoyed a joke, not even Zacheus up in the tree escaped notice. The habits of wild-life were familiar to Him, and He frequently drew illustrative material from nature to simplify His lessons. That Christ was a man of strong physique, we learn from St. Luke: "The child grew and waxed strong."<sup>25</sup> He lived an ordinary life, so that by His attitudes and reactions to incidents of common everyday life, whether domestic, social or political, He would leave to men a "Perfect Model" of human behavior, after which they could fashion their lives. He showed us, too, that

<sup>24</sup> St. Luke, II:40.

<sup>25</sup> St. Matthew, XXVIII:20.

Christianity was a life to be lived twenty-four hours of the day, and every day of the year.

Christ depended entirely upon His sacred humanity to achieve results. Lest the power of His humanity be diminished by attributing His success to wealth or prestige, He chose a life of abject poverty and obscurity. "He would influence men solely by what He was, not by what He might have"<sup>26</sup> and "He had to teach them that they were great, not by what they had or what they did, but by what they were."<sup>27</sup> Though the authority of Christ rested in His divinity, He so perfectly concealed His divinity that it was denied at the time of His death.

The pattern Christ has left us is not beyond our imitation. What the God-Man has done, man equipped with sanctifying grace can do, for Christ Himself gives the command, "Be ye, therefore, perfect, as your heavenly Father is perfect,"<sup>28</sup> and again, "I am the way and the truth, and the life."<sup>29</sup> Neither can a life of "oneness with Jesus" be said to be impractical, or suitable only for the sentimental. St. Paul, who was a master in the life of union with Jesus, can hardly be called sentimental; he was a practical, powerful man, yet his life was lived in such perfect harmony with that of Christ that he exclaimed: "I live, now not I; but Christ liveth in me."<sup>30</sup>

However, it must not be overlooked, that to live such a life often requires great heroism. Christians are expected to live in a world that follows a way of life foreign to the teachings of Christ, or, directly opposed to them, which frequently calls forth every inch of womanliness or manliness to keep from going with the tide. One who has the portrait of Christ stamped on his mind, and who can hear the words of the God-Man ringing in his ears—one who is "Christ-conscious"—is not apt to be carried away.

Christ, then, is the model teacher, friend and hope of men. To Him all gratitude is due, and from Him all blessings can

<sup>26</sup> Leen, *In the Likeness of Christ*, p. 26.

<sup>27</sup> Loc. cit.

<sup>28</sup> St. Matthew, V:48.

<sup>29</sup> St. John, XIV:6.

<sup>30</sup> Galatians, II:20.

be expected, for He is the Mediator between God and men. When the person of Christ is used as the center of religious instruction, all truths of religion can be shown to radiate from Him: principles, doctrines, commandments are given a setting; they take on meaning, become less ethereal and more attractive. We have nothing original to contribute in teaching Catholic doctrine. We teach precisely what Christ Himself taught, and He taught what God gave Him to teach.

How different life would be from what it really is, if each recognized in the other, what he should recognize in himself, "another Christ." Father Leen writes:

The absence of the spirit of faith in the councils of nations is one of the deep reasons of the irreconcilable divisions which separate men into deadly hostile camps. Even the alliances of those drawn together by pen or interest are ill cemented and always threaten rupture.<sup>21</sup>

It is not necessary, however, to look so far away from home for a place to apply the dogma of the Mystical Body of Christ. Were it lived in the home, in school, in business and social relations of everyday life, it would make life more purposeful, bring greater contentment, and more real joy and peace to the individual and society. Furthermore, such a life would merit a high grade on that final examination to which each and everyone will be subjected, the topics of which are no secret. St. Matthew has exposed them to the whole world:

For I was hungry and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in: naked and you covered Me: sick, and you visited Me: I was in prison, and you came to Me.<sup>22</sup>

Were all Christians filled with the zeal of Christ, what a power they would be in the world! Pope Pius XI, in his Encyclical on *Christian Education of Youth*, assures us of this, in the words of St. Augustine:

Let those who declare the teachings of Christ to be opposed to the welfare of the State, furnish us with an army of soldiers such as Christ says soldiers ought to be; let them give us subjects, husbands, wives, parents, children, masters, servants, kings, judges, taxpayers, and tax gatherers who live up to the teachings of Christ; and then

<sup>21</sup> Edward Leen, *The True Vine and Its Branches*. New York: Kenedy and Sons, 1938, p. 142.

<sup>22</sup> St. Matthew, XXV:35-36.

let them dare assert that Christian doctrine is harmful to the State. Rather let them not hesitate one moment to acclaim that doctrine, rightly observed, the greatest safeguard of the State.<sup>33</sup>

In the preceding pages a grand ideal and a great challenge have been held out. Is it beyond our high school students to accept it? Where are the possibilities for zeal and enthusiasm greater, than in just such a group? They crave for an outlet, they want to act, and they want to aim high. As Father Lord, who understands youth so well says: "Young people yawn at low ideals and are bored by the people who offer them nothing but the common place."<sup>34</sup> That high school students actually desire to know more about Christ has been demonstrated by various studies. The following quotation is significant:

Certain it is that the life of Christ has a tremendous appeal for the young. A level-headed non-Catholic psychologist has stated that the religious life of adolescents 'in its inmost heart and core, consists in personal devotion to a supreme personality. Whatever else religion may include, this is the tap root out of which it all grows, and upon the continued vitality of which everything else depends. . . . At this time in the life of a boy or girl, the character and work of Christ, His sacrifice and His claims, make their most irresistible appeal, and meet their most wholesouled response.'<sup>35</sup>

Heroes, saints, and martyrs once were raw material just like these boys and girls who sit in our class rooms. An abundance of material is at hand to make more just as great. It is our task to apply the spark, and it is Christ's wish that we should: "I am come to cast fire on the earth, and what will I, but that it be kindled?"<sup>36</sup>

<sup>33</sup> "Christian Education of Youth," *Five Great Encyclicals*. New York: Paulist Press, 1939, p. 52.

<sup>34</sup> *Guidance of Youth*. St. Louis: Queen's Work, 1938, p. 149.

<sup>35</sup> "Religion," *Catholic University of America Program of Affiliation*. Washington, D. C.: Catholic University of America Press, 1939, p. 31.

<sup>36</sup> St. Luke, XII:49.

## College Religion

### "THE CHURCH AND SOCIAL ORDER"

#### STUDY OR DIAGNOSTIC EXERCISES

EDITOR'S NOTE: On February seventh of this year the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference made public a statement dealing with "The Church and Social Order." The document, published in full text by the N.C.W.C., with a study outline and alphabetical index, expounds certain moral principles and spiritual truths as the Church exercises its right and obligation to teach that "the truth of God, the law of God, must, by conscious effort and willing submission, be made to permeate all our social intercourse and all our public relations."

#### I

*Answer Yes or No.*

—100 points—

1. Is the obligation of the Church to teach limited to man's private life? \_\_\_\_\_
2. Can true peace be restored without a comprehensive program which will put Christ in His true and proper place in human society? \_\_\_\_\_
3. Are we required to make conscious effort to have God's law permeate all our social intercourse and all our public relations? \_\_\_\_\_
4. Has the Church the right to deal authoritatively with social and economic problems? \_\_\_\_\_
5. Is man destined to live and to work out his salvation in association with his fellow beings? \_\_\_\_\_
6. Is it necessary for the Church to enter the field of business in matters that are purely material or technical? \_\_\_\_\_
7. Is the Church authorized to consider technical problems proper to economic science? \_\_\_\_\_

8. Does the Church prescribe any particular form of technical economic organization of society? \_\_\_\_\_
9. Does the Church prescribe a particular political organization for the state? \_\_\_\_\_
10. Has every man the right to possess and use property? \_\_\_\_\_
11. Must the earth administer to the needs of all? \_\_\_\_\_
12. Are many working men alienated from religion? \_\_\_\_\_
13. Should human labor be looked upon as a commodity to be bought and sold at the lowest price? \_\_\_\_\_
14. Is it the duty of the clergy to select and train lay apostles amongst working men? \_\_\_\_\_
15. Is it the duty of the clergy to select and train lay apostles amongst employers? \_\_\_\_\_
16. Is there any relationship between economic injustice and various physical, social and moral evils? \_\_\_\_\_
17. Does ownership affect only the individual? \_\_\_\_\_
18. Does the Church deny the individual character and aspect of ownership? \_\_\_\_\_
19. Is there danger for society in the concentration of ownership and control of wealth? \_\_\_\_\_
20. Has government authority any place in the application of the principles of social justice? \_\_\_\_\_
21. Should government ever specify what is licit and what is illicit for property owners in the use of their possessions? \_\_\_\_\_
22. Is government an enemy of private owners when it adjusts ownership to meet the needs of the public good? \_\_\_\_\_
23. Would there be a labor problem if every man worked with his own tools and in his own business? \_\_\_\_\_
24. Must the concentration of capital in modern industry be done away with? \_\_\_\_\_
25. Is concentration of ownership and control necessary to the common good? \_\_\_\_\_
26. Should provision be made for an equitable distribution of income between those who supply capital and those who supply labor? \_\_\_\_\_

27. Is an undue portion of income frequently claimed by those who have ownership or control of capital? \_\_\_\_\_
28. Is it possible for labor to have an effective voice in its own problems if it is not organized? \_\_\_\_\_
29. Have most labor policies been dictated in the interests of labor? \_\_\_\_\_
30. Has labor always had a voice in the regulation or adjustment of labor problems? \_\_\_\_\_
31. Should labor be organized? \_\_\_\_\_
32. Should labor be compensated solely according to the principle of supply and demand? \_\_\_\_\_
33. Is it possible for labor to invade the rights of property? \_\_\_\_\_
34. Is capital entitled only to receive sufficient to replace itself? \_\_\_\_\_
35. Is labor entitled only to receive sufficient wages to remain physically efficient and capable of reproducing itself in new generations of workingmen? \_\_\_\_\_
36. Should all means of production be socialized? \_\_\_\_\_
37. Are employees justified in using violence against persons and property? \_\_\_\_\_
38. Should public authority protect the rights of all? \_\_\_\_\_
39. May owners and employers hire working people exclusively for their own benefit and profit? \_\_\_\_\_
40. Does the net result of industry belong to labor? \_\_\_\_\_
41. Are employers justified in provoking ill feeling which precipitates violent disorder among employees? \_\_\_\_\_
42. Is private property at present well distributed among the members of human society? \_\_\_\_\_
43. Does the present distribution of private property constitute a grave social evil? \_\_\_\_\_
44. Does insecurity lead to social disorder? \_\_\_\_\_
45. Is insecurity contrary to the prescription of Christian morality? \_\_\_\_\_
46. Should workingmen be made secure against unemployment? \_\_\_\_\_



47. Should industry provide more than a living wage for the moment? \_\_\_\_\_
48. Can all individual industries provide a saving wage without the help of special insurance? \_\_\_\_\_
49. Does some form of government subsidy seem necessary in providing security for all? \_\_\_\_\_
50. Does economic domination and immense power concentrated in the hands of a few make for insecurity? \_\_\_\_\_
51. Are individual employers as a class responsible for the present state of insecurity? \_\_\_\_\_
52. Is a system that tolerates insecurity economically sound? \_\_\_\_\_
53. Is a system that tolerates insecurity consistent with the demands of social justice and social charity? \_\_\_\_\_
54. Must the security of the workingman be accepted as a social responsibility by industry and society? \_\_\_\_\_
55. Does the entire responsibility for security rest upon government? \_\_\_\_\_
56. Will a fair distribution of income between capital and labor help achieve security? \_\_\_\_\_
57. Is there need to establish an equilibrium between farm income and city income? \_\_\_\_\_
58. Should higher wages come out of increased profits? \_\_\_\_\_
59. Should higher wages, as a rule, come out of increased prices? \_\_\_\_\_
60. Does the term *living wage* describe a wage not merely sufficient for the decent support of the workingman himself but also of his family? \_\_\_\_\_
61. If a man's wage must be supplemented by the wage of wife or children to provide adequate food, clothing, shelter as well as essential cultural and spiritual needs, is it a living wage? \_\_\_\_\_
62. Does the term *living wage* mean sufficient income to meet not merely the present necessities of life but those of unemployment, sickness, death and old age? \_\_\_\_\_
63. Is the problem of wages of outstanding importance in our day? \_\_\_\_\_

64. Is the whole idea of the wage contract unjust and vicious? \_\_\_\_\_
65. Has labor the right to demand dominating control over the distribution of profits? \_\_\_\_\_
66. Is it just to demand wages so high that an employer cannot pay them without ruin? \_\_\_\_\_
67. Will a scale of wages that is excessively high result in unemployment? \_\_\_\_\_
68. Can a standard of wages be determined independent of price? \_\_\_\_\_
69. Do wages enter into the determination of prices? \_\_\_\_\_
70. Are those who engage in unfair competition, thus forcing others to pay inadequate wages, guilty of sin? \_\_\_\_\_
71. Would a universal increase of wages automatically solve the problem of unemployment and idle factories? \_\_\_\_\_
72. Do some wage increases come out of increased prices for the poor? \_\_\_\_\_
73. Are employment and the sale of goods dependent on the workingman's income to purchase their share of the things our economic system is capable of producing? \_\_\_\_\_
74. 74. Does an insufficient wage injure the common good and the owner of property as well as the workingman himself? \_\_\_\_\_
75. Is there need for a relative degree of stability in the price level? \_\_\_\_\_
76. Can one hope for an immediate restoration to a Christian social order? \_\_\_\_\_
77. Is the so-called school of economic liberalism opposed to interference from the government or from the social pressure of group organizations? \_\_\_\_\_
78. Is the group that is characterized by extreme individualism opposed to collective bargaining by organized labor? \_\_\_\_\_
79. Do communists or socialists ignore human rights as flagrantly as the extreme individualists? \_\_\_\_\_

80. Is persecution the logical and inevitable result of the economic dictatorship advocated by socialists or communists? \_\_\_\_\_
81. Is a good economic order possible if wages, prices, working conditions and the public good are left to chance or to the haphazard methods of so-called free enterprise? \_\_\_\_\_
82. Is free competition, within certain limits, just and productive of good results? \_\_\_\_\_
83. Can free competition be the ruling principle of the economic world? \_\_\_\_\_
84. Should social legislation have the reestablishment of vocational groups for its aim? \_\_\_\_\_
85. Are vocational groups necessary to bind men together in society according to their respective occupations, thus creating a moral unity? \_\_\_\_\_
86. Must a profound renewal of the Christian spirit precede the social reconstruction? \_\_\_\_\_
87. Must the social and economic system be so organized that principles of justice and charity can freely function and become truly operative? \_\_\_\_\_
88. Should employers and employees be organized singly and jointly? \_\_\_\_\_
89. Will the work of these organizations be productive of good if they are not impregnated with Christian moral and social principles? \_\_\_\_\_
90. Has the state the responsibility of providing for the common good? \_\_\_\_\_
91. Should the state become totalitarian in attempting to fulfill all social functions in the way of economic planning? \_\_\_\_\_
92. Is there a tendency among men to dissociate the virtue of justice from the virtue of charity? \_\_\_\_\_
93. Is charity a substitute for justice? \_\_\_\_\_
94. Are conditions of social and economic life such that vast multitudes of men can only with difficulty pay attention to their eternal salvation? \_\_\_\_\_
95. Do the vocational groups recommended by Pius XI embrace whole industries and professions? \_\_\_\_\_

96. Is it the primary duty of the state and of all good citizens to abolish conflict between classes with divergent interests? \_\_\_\_\_
97. Do we need charity to put our lives in harmony with God's plan? \_\_\_\_\_
98. Must economic power be subordinated to human welfare, both individual and social? \_\_\_\_\_
99. Can the divine plan of a brotherhood of man under the fatherhood of God be established without social justice and charity? \_\_\_\_\_
100. Is there any way to salvation that does not recognize the royal prerogatives of Christ and the return of individuals and of society to the law of His truth and of His love? \_\_\_\_\_

## II

—60 points—

*Fill in the missing words.*

1. In his first encyclical Pope Pius XII reminded the people of the world of the \_\_\_\_\_ of divine love.
2. In the same encyclical Pope Pius XII pleaded with the people of the world to turn from the destructive ways of hatred and conflict to the healing ways of \_\_\_\_\_ and \_\_\_\_\_.
3. The peace which all right minded men so earnestly desire must be based upon a comprehensive program of restoring Christ to His true and proper place in \_\_\_\_\_.
4. God must be brought back into \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, into all life, private and \_\_\_\_\_, individual and \_\_\_\_\_.
5. The Church is concerned only with the \_\_\_\_\_ aspects of trade and business.
6. Man is the steward of his possessions and has definite responsibilities both of \_\_\_\_\_ and \_\_\_\_\_ toward his fellow man with respect to the use he makes of his property.

7. Physical labor was decreed by God for the good of \_\_\_\_\_ and \_\_\_\_\_.
8. \_\_\_\_\_ human being has an infinitely precious personality.
9. The first and immediate apostles of the working men must themselves be \_\_\_\_\_.
10. The apostles of the industrial and commercial world should themselves be \_\_\_\_\_ and merchants.
11. Ownership has a two-fold aspect, the one affecting the \_\_\_\_\_, the other affecting \_\_\_\_\_.
12. Labor does not have an effective voice in protecting its rights if it is not \_\_\_\_\_.
13. Labor should be free to bargain collectively through its own chosen \_\_\_\_\_.
14. Principles for the distribution of the income of industry must be \_\_\_\_\_ sound and \_\_\_\_\_ just.
15. Social stability rests upon the basis of \_\_\_\_\_ ownership of property.
16. Lack of sufficient private property leads to various forms of \_\_\_\_\_.
17. Insecurity is contrary to the prescriptions of Christian \_\_\_\_\_.
18. A saving wage is an essential part of the definition of a \_\_\_\_\_ wage.
19. The problem of \_\_\_\_\_ is of outstanding importance because many industrial workers and farm laborers do not possess sufficient private property to provide either a present livelihood or security for the future.
20. Extreme \_\_\_\_\_ or the so-called school of economic liberalism wants no interference whatsoever with the individual, either from the government or from the social pressure of group organization.
21. The following are among the results of unfair wages:
  - (1) \_\_\_\_\_;
  - (2) \_\_\_\_\_;
  - (3) \_\_\_\_\_;
  - (4) \_\_\_\_\_;

- (5) \_\_\_\_\_;
- (6) \_\_\_\_\_.
22. Today, most questions pertaining to economic injustice are concerned with the following questions:
- (1) \_\_\_\_\_;
- (2) \_\_\_\_\_;
- (3) \_\_\_\_\_;
- (4) \_\_\_\_\_;
- (5) \_\_\_\_\_.
23. Employers abuse their economic power in labor relations:
- (1) \_\_\_\_\_;
- (2) \_\_\_\_\_;
- (3) \_\_\_\_\_;
- (4) \_\_\_\_\_.
24. Employees abuse their power in labor relations when:
- (1) \_\_\_\_\_;
- (2) \_\_\_\_\_.
25. The remedy for unjust wages lies:
- (1) \_\_\_\_\_;
- (2) \_\_\_\_\_.
26. The following are some of the characteristics of rugged individualism in the economic and social order:
- (1) \_\_\_\_\_;
- (2) \_\_\_\_\_;
- (3) \_\_\_\_\_;
- (4) \_\_\_\_\_;
- (5) \_\_\_\_\_.
27. The two reforms for class conflict recommended by Pius XI are:
- (1) \_\_\_\_\_;
- (2) \_\_\_\_\_.
28. The establishment of a right social order implies:
- (1) \_\_\_\_\_;
- (2) \_\_\_\_\_;
- (3) \_\_\_\_\_.

29. The ideal type of vocational groups of which Pope Pius XI wrote:

(1) \_\_\_\_\_;  
 (2) \_\_\_\_\_;  
 (3) \_\_\_\_\_;  
 (4) \_\_\_\_\_.

## KEY

## I

1. No	21. Yes	41. No	61. No	81. No
2. No	22. No	42. No	62. Yes	82. Yes
3. Yes	23. No	43. Yes	63. Yes	83. No
4. Yes	24. No	44. Yes	64. No	84. Yes
5. Yes	25. No	45. Yes	65. No	85. Yes
6. No	26. Yes	46. Yes	66. No	86. Yes
7. No	27. Yes	47. Yes	67. Yes	87. Yes
8. No	28. No	48. No	68. No	88. Yes
9. No	29. No	49. Yes	69. Yes	89. No
10. Yes	30. No	50. Yes	70. Yes	90. Yes
11. Yes	31. Yes	51. No	71. No	91. No
12. Yes	32. No	52. No	72. Yes	92. Yes
13. No	33. Yes	53. No	73. Yes	93. No
14. Yes	34. No	54. Yes	74. Yes	94. Yes
15. Yes	35. No	55. No	75. Yes	95. Yes
16. Yes	36. No	56. Yes	76. No	96. Yes
17. No	37. No	57. Yes	77. Yes	97. Yes
18. No	38. Yes	58. Yes	78. Yes	98. Yes
19. Yes	39. No	59. No	79. Yes	99. No
20. Yes	40. No	60. Yes	80. Yes	100. No

## II

1. universality
2. charity, peace
3. human society
4. government, education, economic life, public, social
5. moral
6. justice, charity
7. soul, body
8. Each
9. working men
10. employers
11. individual, society
12. organized
13. representatives
14. economically, morally

15. individual
16. insecurity
17. morality
18. living
19. wages
20. individualism
21. (1) undernourishment; (2) bad housing; (3) inadequate clothing; (4) irregular family relations; (5) child delinquency; (6) crime.
22. (1) Ownership; (2) Property and Labor; (3) Security; (4) Wages; (5) Establishment of Social Order.
23. (1) by discriminating unfairly against unions; (2) by establishing lock-outs; (3) by importing from outside the community strike breakers who are furnished with arms; (4) by provoking in other ways ill feeling which precipitates violent disorder.
24. (1) They permit themselves to be misled by men of evil principles; (2) They engage in the criminal use of violence against persons and property.
25. (1) In the adequate organization of both employers and employees in their own proper associations and in their joint action; (2) In adequate regulation and supervision by the state through proper legislative enactment.
26. (1) They want no interference whatsoever from the government or group organizations; (2) They tolerate no restrictions upon individual initiative or personal enterprise; (3) Freedom to them is for those who possess great resources rather than for the weak or those who depend simply on their own labor for their well-being; (4) They oppose collective bargaining; (5) Their only social planning is done without collaboration of government or labor.
27. (1) Some form of guild or vocational groups; (2) A reform of morals and a profound renewal of the Christian spirit.
28. (1) A reform in the concept and organization of the state respecting its responsibility for public welfare; (2) A reform in other fundamental social institutions; (3) A reform or correction of morals.
29. (1) Bind men together according to the different functions which they exercise in society; (2) Embrace whole industries or professions; (3) Are federated with other constituent groups; (4) Possess the right of free organization, assembly and vote; Are dedicated to the common good; Function, with governmental assistance, in the establishment of justice and welfare in economic life.



## Confraternity of Christian Doctrine

### LIFE OF CHRIST MATERIAL FOR RELIGIOUS DISCUSSION CLUBS

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EDITOR'S NOTE: The Life of Christ material mentioned in this article is published by St. Anthony's Guild, Paterson, New Jersey.

Since the beginning of the world, when God's creature, man, set his will against the beneficent will of his Creator, there has always been more or less chaos in the ranks of humanity. It seems to us who are living today that right now the chaos is greater than it has ever been before. Whether this is true or not, it is certainly great enough. Men are looking for a solution. They recognize the fact that they are "in the fell clutch of circumstance." They are turning now to this *ism*, now to that, in a wild and futile attempt to create a utopia that will be the answer to all the heart's desires.

Twenty centuries ago, there came into the world the Answer to all the problems of life. He came unto His own and His own received Him not. They would not get acquainted with Him. His doctrine seemed hard, too hard to try. For altogether too many of the children of men it still seems hard, too hard to try, and that is why men are clinging to their own weakness for an answer. But, now as then, His "Voice is round us like a bursting sea," with the clarion clear, the only answer, "Without Me you can do nothing."

The most appalling ignorance in the world today is the ignorance of Christ. Men know *about* Him, by hearsay, as it were. They do not take the trouble really to know Him because they will not read the first hand record, the world's

most precious biography. Too many Catholics, even, are content with the bits of this sacred story that they hear from Sunday to Sunday read from the pulpit. If we are to be "the light of the world," that we are called to be, if we are to help men to a knowledge of Christ, the Truth that will set them free, we ourselves must first know Christ walking as God among us.

This is the thought that prompted the preparation of *The New Testament Series*, pamphlets, issued under the auspices of the Confraternity of Christian Doctrine, National Center, and containing materials on the life of Christ, for high school, college and adult religious discussion clubs. These pamphlets are issued as Syllabus II. Parts I and II contain lessons based immediately upon the Gospels. Part I covers the story from the Annunciation until the last weeks in our Lord's life, and is made into sixteen lessons. This is sufficient material for a year's work in the discussion club—eight weeks in the fall and eight weeks in the spring. Part II gives the events in the last weeks of our Lord's life and includes the story of the Ascension. It is likewise made into sixteen lessons. Part I contains also a map of Palestine that does much to localize the places of interest in the story, and Part II has a plan of the Temple in Jerusalem, no less valuable for that more restricted area.

In these pamphlets, Part I and Part II, that deal with the life of Christ, each lesson has six divisions—Map Work, Picture Study, Readings, Discussion Aids, Liturgy and Practices. Map work has already been indicated. Picture Study is carried on by means of sets of pictures designed to follow the story as outlined in the pamphlet, but external to the pamphlet. There are two or three pictures for each lesson, illustrating some of the outstanding events of the lesson. They are excellent prints of an able artist's work.

The Readings are selections from the Gospels, five or six in each lesson. These selections follow as far as is possible the chronological order of Our Saviour's life, each lesson containing parallel passages from the different Gospels, where more than one evangelist details the event. The Readings presuppose the possession of a New Testament,

the real text of the lessons, which with the pamphlet itself constitute the only necessary equipment, although supplementary material some of which has already been mentioned—the picture series—and other aids to be noted later—*Lives of Christ*—helps the learner to a richer background.

In the Readings, many a learner makes his first immediate contact with the Gospels, and finds out for the first time how to look up Scripture references. This knowledge is greatly to his advantage here as in other fields of investigation opened up by the Confraternity for the interested investigator, as texts issued under official auspices of the Confraternity contain Scripture references as an invitation to the learner to become better acquainted with this source of inspiration.

But of inestimably greater value to the student is the habit of reading the Scriptures, engendered and fostered by this new practice. There is ample testimony from many individuals as to the richness this habit of reading the Scriptures has lent to their lives. After having gone over the thirty-two lessons of Parts I and II, this habit is pretty well established and as a result the discussion club members find themselves in a new world. They have made the acquaintance, even if as yet it is but slight acquaintance, of Christ the Lord. There is something of the same glow about them that there was about Mary Magdalen when she brought the news back from the tomb to the others, "I have seen the Lord!" As they watched Divinity walking through the pages of their reading, setting an example for all, they have learned that from His earliest years He was on fire with the knowledge, and with the desire to communicate that knowledge to all, that nothing ever can take precedence of His "Father's business."

They have felt encouraged and a little more intimately in His friendship as they watched Him pick out for the accomplishment of His mission in the world, twelve weak men. This choice gave them hope that they might not be weaker than the weakest of these. His complete day of hard work at teaching and healing, and consequent fatigue and rest, gave them a new vision of His brotherhood. A new vision, too, of

His tenderness came with the sight of His tears at the bereavement of close friends, and of His understanding sympathy with one caught in the meshes of a loathsome sin.

But sitting on the flower decked hillside at His feet, they learned other things from this Friend and Brother that were vastly good for their souls—that it is not just the breaking of the word of a commandment that merits a place where there are weeping and gnashing of teeth, but a look of unlawful desire, a surging anger in the heart, ill will towards any of His other brethren, these of their very nature snap the bond of brotherhood with Him. For all must love even their enemies. Verily have they experienced the truth of the words, “The grinding power of the plain words of the Gospel is like the power of mill stones.” For by this time they know Him well enough to be sure that He never speaks lightly, but always means what He says. They find this fairly bitter medicine, but they recognize that in the midst of all the clamor and the shouting as to how the world must be reformed, they can give the answer. It is this answer, “Love your enemies.” And if they are tempted to think that there is some easier way out, they remember that day in the market place and the petrifying glance that accompanied His words to the “hypocrites.” Then they begin to take stock of their own sincerity.

That the learners may not have any of the valuable points of the Readings escape them, a section, Discussion Aids, follows. This is a full analysis of the subject matter of the Readings, largely in question form. It furnishes the means by which the learners are brought to talk over the matter of the lesson. The questions are very carefully prepared and contain abundant references to the individual verses of the Gospel text. Where the questions are not satisfied by the information given in the text, that information is included among the discussion aids.

The fifth division of each lesson is Liturgy. In taking notes of this division, many learn for the first time that the Church in her public worship reproduces each year the life of Christ as told in the Scriptures. As the first “semester” of the discussion club is suggested for the eight weeks preceding

Christmas, an excellent opportunity is here given to begin with the study of the Ecclesiastical Year. This study proceeds in orderly fashion throughout all the lessons. The feasts of the season under consideration are given with the Gospel selected to be read at this feast. In this way at least a bird's eye view is given of the ecclesiastical divisions of the year, representing, as has been said, the major events in the life of our Lord.

The sixth and last division is called Practices. Here are listed four or five suggestions for special practice of certain virtues or for the cultivation of a good habit, usually prompted by the text of the lesson. The object of this is manifestly to relate the lesson learned from the text to the life of the learner, and in this way to hinder the possibility of having the work as a whole become simply an academic performance. Emphasis is placed on the great truth, too often missed, that religion is a program of life, a living, pulsing thing and not merely an intellectual exercise. In this study of the life of our Lord, the learners are trying to find out how to conform their lives to that of the Great Exemplar, and only by daily application and practice of the lessons learned can this goal be even approximated.

In addition to the picture series that have been mentioned before, there is suggested for use with the New Testament text, biographies of Christ containing background supplementary to that text. A wise commentator was once heard to remark that the Gospels were written for people who knew how to read, with the added pertinency, "The art has been lost." Whatever the truth of this remark, it is certainly not to be denied that the average discussion club member knows little of the background before which the events of the Gospel took place. The original readers or hearers of the Gospel knew the background from personal experience and needed no explanation. Much of the point of the original story is lost on the modern mind without an explanation. To furnish this filling in, these lives of Christ are suggested. They have been written by scholars who have made a first hand study of the time in which our Lord lived and are well prepared to translate their findings into intelli-

gible and interesting matter for the learner embarked on this new venture in reading.

One such work is Fouard's *Life of Christ*, long a well known work of piety and scholarship. It has been used by numerous clubs with the greatest profit, supplying as it does in accurate and interesting fashion the details that the Gospels lack for the modern reader, and bringing out in happy relief this figure who was "truly the Son of God."

Father Isidore O'Brien's *Life*, of modern authorship, is another excellent handbook. Father O'Brien has made his investigations of Palestine in our own day and writes delightfully and interprets knowingly. His special interest in the work of the discussion club is reflected in the painstaking treatment of details that he knows from experience are of interest to the modern mind.

The Confraternity of Christian Doctrine, National Center, from the earliest days of its interest in developing religious discussion clubs has found its suggested use of this *Life of Christ* material very popular. It has been used in numerous dioceses, and thousands upon thousands of the Syllabus and thousands upon thousands of *The New Testament* have been distributed for this use. We have some 20,000,000 Catholics in the United States. The thousands who are even lightly touching the hem of His garment feel His virtue flowing out into them. They have made a good beginning. It is to be hoped that they will prove to be the leaven that will lighten the whole lump.

**Regional Catechetical Congresses of the  
CONFRATERNITY OF CHRISTIAN DOCTRINE—1940**

April 6-8—In Portland, Oregon—For the Province of Portland

April 11-13—In Kansas City, Kansas (Leavenworth, host diocese)—For the Province of St. Louis

April 19-21—At St. Mary's College, Notre Dame—Regional Catechetical Congress of Catholic Colleges

September 5-6—In Detroit, Michigan—For the Province of Detroit

October 12-15—In Los Angeles, California—Sixth National Catechetical Congress of the Confraternity of Christian Doctrine

Last week in October—In Charleston, South Carolina—For the Province of Baltimore

Note: On February 22-24 the diocese of Denver, in the city of Denver, was host to a regional catechetical congress for the Province of Santa Fe.

## New Books in Review

*Anne Therese.* By Sister Anne Clementine, S.P. and Sister Bernadetta, S.P. Illustrated by Sister Anne Clementine, S.P. St. Mary-of-the-Woods, Indiana: Providence Press, 1940. Pp. 63. Price 58c.

During the year 1940 the Sisters of Providence of St. Mary-of-the-Woods, Indiana, are celebrating the centennary of the foundation of the Sisters of Providence in America. *Anne Therese* is a book for children of first and second grades. First grade pupils are able to read it easily. Mother Theodore, foundress of the Sisters of Providence in America, was Anne Therese Guerin. The Sisters who prepared this book for little children developed it around pleasing and edifying incidents from the childhood of their venerated foundress. Small children will love *Anne Therese*. Its story is interesting, and its illustrations are among the loveliest that this reviewer has ever seen. The book is a delightful gift for young first communicants, and first grade teachers who are building a library in their respective classrooms will all want a copy of the text.

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*Treasury of Indulgenced Ejaculations.* By James A. Varni. St. Louis, Mo.: The Queen's Work, 1939. Pp. 23. Price 5c.

Teachers who are presenting the subject of indulgences will be pleased to make this inexpensive pamphlet known to students. The ejaculations listed in it are given under the following headings: I. To God the Father; II. To Jesus; III. To the Holy Ghost; IV. To the Sacred Heart; V. To the Blessed Virgin; VI. To St. Joseph; VII. For a Happy Death; VIII. For the Faithful Departed; IX. To the Saints; X. Miscellaneous.



*The Meaning of Marriage.* By Dr. Herbert Doms. Translated by George Sayer. New York: Sheed & Ward, 1939. Pp. xxiv+229. Price \$2.25.

The publishers announce this volume as the answer to the crying need of our day to provide a book on marriage which ordinary married people will recognize as taking full account of the conditions under which modern life is actually lived. In a review in the *Osservatore Romano*, the official Vatican organ, the following was said of *The Meaning of Marriage*:

The existing confusion of ideas on the subject of marriage has led several Catholic writers to think out anew, and from a standpoint different from that of classical teaching, the question of Christian marriage. Many Catholic thinkers, in treating of the 'ends' of marriage, have come to lay more stress than has hitherto been customary, on the life in common of the partners. This approach has been developed considerably in recent years, and the present book is a noteworthy contribution to it. The author brings to his task—sometimes not without employing daring arguments—the precious qualifications of sound preparation in theology, biology and psychology. The future will decide whether these new ideas will withstand the criticisms which they will assuredly arouse, but it is unquestionable that they appear of their nature to solve many problems and to throw light effectively on many delicate and controverted points.

Dr. Doms makes it very clear that it has not been his purpose to write a complete treatise on marriage. He describes his work as "an attempt to gain a deeper understanding of what it means and to account for this scientifically. I have tried to point out some of the moral, pastoral and dogmatic consequences of my conclusions, but I have not been able to discuss even half the points of controversy which naturally arise from the subject." The volume has the following chapter titles: I. Only Human Beings Can Marry; II. Preliminaries, Biological and Philosophical; III. Sex and Personality; IV. Sexual Differentiation and Marriage; V. Marriage, The Species and the Personality; VI. "One Flesh"; VII. Marriage Community and Sexual Intercourse; VIII. The Place of Procreation in the Marriage Community; IX. The Relative Importance of the Purposes of Marriage; X. Marriage as Sacrament; XI. Virginity and Celibacy; XII. Marriage in Paradise; XIII. Marriage after the Fall; XIV. Some



Applications to Moral Theology; XV. Consequences for the Pastoral Ministry.

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*Spiritual Conferences for College Men.* By Burton Confrey. Manchester, N. H.: Magnificat Press, 1939. Pp. 264. Price \$2.00.

The author states that these conferences are for college youth already living in a state of grace. His purpose is to protect them from slipping into spiritual mediocrity. First given at the University of Notre Dame in 1927, these conferences or talks are supplemented by suggested readings and papers written voluntarily by students giving their personal reactions. Much of the material in the present volume appeared originally in the *Grail*.

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*Stenciled of God.* By Burton Confrey. Manchester, N. H.: Magnificat Press, 1939. Pp. 212. Price \$2.00.

The author assembled the material in this volume for college men in particular, offering for their consideration a wide variety of topics, each of which may enter into the religious life of students during college years. The volume consists of some of Dr. Confrey's experiences in teaching English and Religion. A large part of the book is made up of voluntary papers written by students. The material is presented in five chapters with the following titles: The Liturgy and the Blessed Sacrament; Spiritual Reading and Meditation; Lay Retreats and Spiritual Direction; Stenciling of God; The Lay Apostolate.

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*The Decline of Nations. Its Causes and Cure.* By The Most Rev. John F. Noll, D.D. Huntington, Indiana: Our Sunday Visitor Press, 1940. Pp. 424. Price \$1.50 (cloth); \$1.00 (paper) postpaid; \$65.00 per 100, plus transportation charge.

This volume is the result of the author's experience over a period of thirty years in studying anti-Christian forces. They are presented under the following chapter headings: Part I—1. The Decline of Nations; II. The Destroyer of

Europe; III. In Latin America; IV. Communism in the United States; V. The Cause of Causes; VI. Democracy. Part II—I. What Is Civilization; II. The Builder and Protector of Christian Civilization; III. Conclusion.

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*Civilization's Builder and Protector.* By the Most Rev. John F. Noll, D.D. Huntington, Indiana: Our Sunday Visitor Press, 1940. Pp. 191. Price \$1.00 (cloth); 50c (paper) postpaid; \$28.00 per 100, plus transportation charge.

In the introduction, His Excellency, the bishop-author of this volume states:

The contents of this book aim at proving, on the testimony of one hundred non-Catholic scholars and historians, that the Catholic Church is not only to be credited with the erection of the structure of that Christian civilization which produced the culture of Europe and America, but also with the preservation of the same against the many severe attacks leveled against it by its enemies through the ages.

The volume has the following chapter headings: I. What Is Civilization; II. The Builder and Protector of Christian Civilization; 1. The Defeat of the Roman Empire; 2. An Even Greater Victory; 3. The Mohammedan Threat Defeated; 4. What the Crusades Did; 5. Overcoming Evils from Within; 6. The Late Middle Ages; 7. The Guarantor of Peace; 8. Social Justice in the Middle Ages; 9. Education in the Middle Ages; 10. The Renaissance; 11. The Reformation; 12. The Church's Struggle with Freemasonry; 13. Church Combats Liberalism; 14. A Word on Persecutions, Anti-Semitism; 15. Church and State; 16. Socialism and Communism.

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*Finding the Way.* By Ellin Craven Learned. New York: Parish Visitors of Mary Immaculate, 1940. Pp. 107. Price \$1.00.

The author of this volume, a convert to Catholicism, has for her purpose to make known to her readers the admirable character of the late Cardinal Merry Del Val, a great prelate and a humble zealous priest. The book is made up of extracts from Mrs. Learned's Journal written during five consecutive visits in Rome. Father Martin Scott, S.J., has written the Introduction to this book.

## BOOKS RECEIVED

Anne Clementine, Sister, S.P. and Bernadetta, Sister, S. P. *Anne Therese*. Illustrated by Sister Anne Clementine, S.P. St. Mary-of-the-Woods, Indiana: Providence Press, 1940. Pp. 63. Price 58c.

Bussard, Paul. *The Sacrifice*. St. Paul: The Leaflet Missal, 1939. Pp. 210. Price \$1.00.

Doms, Dr. Herbert. *The Meaning of Marriage*. Translated by George Sayer. New York: Sheed & Ward, 1939. Pp. xxiv+229. Price \$2.25.

Learned, Ellin Craven. *Finding the Way*. New York: Parish Visitors of Mary Immaculate, 1940. Pp. 107. Price \$1.00.

Noll, Most Rev. John F., D.D. *Civilization's Builder and Protector*. Huntington, Indiana: Our Sunday Visitor Press, 1940. Pp. 191. Price \$1.00 (cloth); 50c (paper) postpaid; \$28.00 per 100, plus transportation charge.

Noll, Most Rev. John F., D.D. *The Decline of Nations*. Its Causes and Cure. Huntington, Indiana: Our Sunday Visitor Press, 1940. Pp. 424. Price \$1.50 (cloth); \$1.00 (paper) postpaid; \$65.00 per 100, plus transportation charge.

## PAMPHLETS

Beck, Anthony J. *Great European Monarch and World Peace*. Huntington, Indiana: Our Sunday Visitor Press, 1940. Pp. 50. Price 10c each postpaid; 5 for 25c.

Gillis, Rev. James M., C.S.P. *Prophets and Kings*. Great Scenes: Great Lines. Nine addresses delivered in the nationwide Catholic Hour (produced by the National Council of Catholic Men, in cooperation with the National Broadcasting Company), on Sundays from November 5 to December 31, 1939. Huntington, Indiana: Our Sunday Visitor, 1940. Pp. 87. Price 20c postpaid; 5 or more, 15c each. In quantities, \$10.00 per 100.

Gross, Mark. *My College Daze in the "Youth Movement"*. Huntington, Indiana: Our Sunday Visitor, 1940. Pp. 48. Price 10c each postpaid; 5 for 25c.

Lord, Daniel A., S.J. *"I Can Take It or Leave It Alone"*. St. Louis, Mo.: The Queen's Work, 1939. Pp. 40. Price 10c.

Lord, Daniel A., S.J. *What to Do on a Date*. St. Louis, Mo.: The Queen's Work, 1939. Pp. 39. Price 10c.

Schmidt, Austin G., S.J. *Religion Essentials Test*. For Grades 7-12. Chicago, Illinois: Loyola University Press, 1940. Prices: Package of 25 tests \$1.00; Specimen set (one test, key, directions for administering) 25c; prices are net. A discount of 10 per cent is given on orders for 40 or more packages.

*The Mosaio Manifesto or The Ten Commandments Simply Ex-*

*plained for Children and Converts.* Booklet No. 14. St. Paul, Minnesota: Rumble and Carty "Radio Replies", 1940. Pp. 68. Price 10c; 25—\$2.25; 50—\$4.00; 100—\$7.00; 500—\$25.00.

Varni, James A. *Treasury of Indulged Ejaculations.* St. Louis, Mo.: The Queen's Work, 1939. Pp. 23. Price 5c.

#### WHY A CONFRATERNITY OF CHRISTIAN DOCTRINE IN EVERY PARISH?

Pope Pius X, of holy memory, in his celebrated Encyclical letter *Acerbo nimis* of the 15th of April, 1905, does not hesitate to say in plain, vigorous language that the sole reason why faith is languishing and is almost moribund in our age, is because the office of transmitting Christian Doctrine is being either discharged negligently or ignored; and offers timely remedies for this tragic evil. In the Code of Canon Law, completed in his Pontificate, eleven canons directly refer to catechetical instruction. Amplifying the legislation of the Council of Trent, the Code of Canon Law defines the duty of the ordinary to teach the faithful, and particularly children and youth, Christian Doctrine; greatly extends his authority over such teaching in his diocese; and gives him the right to compel clerics, even those exempt from his authority, to come to his assistance in this important work of the Gospel. It fixes definitely the grave obligation resting on priests in care of souls to give catechetical instruction, and sets up a program for such teaching. And it emphasizes the very grave obligation of parents to provide religious instruction for their children. Pope Benedict XV, even during the days when the great World War raged, often encouraged, praised and commended the work of the catechist and pointed to it as the very main exercise of the Preaching Office in our day. Pius XI, of blessed memory, in season and out of season stressed the importance of catechetics. In his *Motu proprio* of the 12th of January, 1935, he ordered the institution in every diocese of a Diocesan Catechetical Bureau, defined its functions, and commanded that everywhere each year there be observed a Feast of Christian Doctrine or Catechetical Day. Among many other wise provisions in this same *Motu proprio*, this Pontiff urged the ordinance to associate with the pastors of souls in the discharge of their duty of teaching Christian Doctrine, qualified catechists of both sexes, and did not hesitate to say that the work of these catechists was a very essential part of the program of Catholic Action. This Pope set up in the Sacred Congregation of the Council at Rome a special section on Catechetics to supervise and promote all catechetical activity in the Catholic Church, and commanded ordinaries to present to this Sacred Congregation every five years a full, comprehensive report on catechetical instruction in their dioceses.

By The Most Reverend Samuel A. Stritch, D.D., at The Milwaukee Provincial Catechetical Congress of the Confraternity of Christian Doctrine, La Crosse, Wisconsin, April 27-29, 1939.

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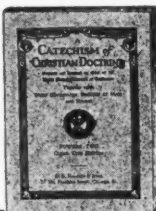
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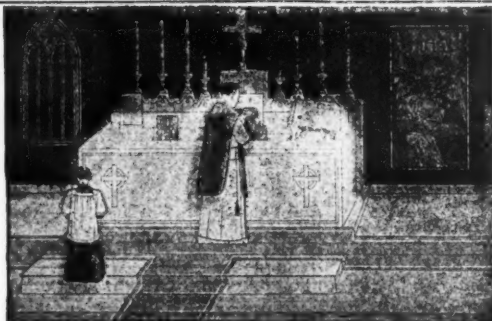
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